

School of Theology at Claremont



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THE ART OF CHURCH COOPERATION

by
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of the Methodist Church
150 Fifth Avenue, New York, N. Y.

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FOREWORD

The National Methodist Rural Life Conference met in Lincoln, Nebraska, in July, 1947. It was called by the Council of Bishops and sponsored by the following boards and agencies:

The Board of Education
The Board of Evangelism
The Board of Lay Activities
The Division of Home Missions and Church Extension
of the Board of Missions and Church Extension
The Woman's Society of Christian Service

The Lincoln Conference was composed of eight commissions. One of these, Commission Number Five, was assigned the subject of Church Cooperation. The writer was asked by Bishop Wm. C. Martin, Chairman of the Conference, to act as chairman of this commission. John D. Green, superintendent of the Mansfield District of the Northeast Ohio Conference, and Mark A. Dawber, secretary of the Home Missions Council served as co-chairmen. Ralph L. Williamson, of the Rural Church Institute at Cornell University, and Earl E. Kerstetter, chairman of the Town and Country Commission of the Central Pennsylvania Conference, acted as secretaries, collecting and recording the three-days' discussion which was used in compiling this report. Clyde N. Rogers, until recently Secretary of the Town and Country Commission of the Nebraska Conference, Robert Wigert formerly pastor of the Federated Church of Hermon, Nebraska, and Ralph L. Williamson of the New York Rural Church Institute assisted in the preparation of the manuscript.

RALPH A. FELTON
Chairman of the Publication Committee
Of The National Methodist Rural Life Conference

There are enough churches in the United States today, if they were distributed on the basis of a real need rather than on the grounds of competitive religion, to reach the remotest sections of our country. The money now expended on nonproductive churches would purchase real vitality for essential churches all through rural America.

C. J. Galpin, formerly in charge
of The Division of Farm Population
and Rural Life of the United States
Department of Agriculture.

But although large numbers of communities throughout the United States were settled by people of one religious faith, and thus had the strongest bond of community, yet large areas were settled by scattered homesteaders belonging to different sects, and as time went on, newcomers came into the older communities and established churches of various denominations, so that throughout most of the country the churches have come to have more of a divisive than a unifying influence on community life.

Dwight Sanderson, formerly Professor
of Rural Social Organization,
Cornell University

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We have to quit this business of partisanship, to quit calling each other by factional names . . . The truth of God is greater than any one party can claim or any one title but Christian can cover . . . Only the whole body of Christ is competent to know and experience the whole faith of Christ . . . For my part I want no label but Christian and mean to try to call no brother-Christian by any other name.

Robert E. Speer

The church to which you belong is not merely a local or a national or a denominational thing. It is a fellowship which includes men and women of every race and nation—such as Martin Niemoeller in Germany, C. Y. Chen in China, Toyohiko Kagawa in Japan, Helen Kim in Korea, Eddy Asirvatham in India, Albert Schweitzer in Africa.

Today this fellowship is becoming a visible reality. It is able not only to feel itself one but to act as one. Through the newly created World Council of Churches, more than one hundred different denominations in more than thirty different countries are increasingly working together as one body of Christ throughout the world.

Samuel McCrea Cavert
Secretary of the Federal Council of the
Churches of Christ in America.

The Art of Church Cooperation

PART I

SOME NEW FACTORS AND PRINCIPALS

CHAPTER I

NEW FACTORS IN CHURCH COOPERATION

New and important developments have been taking place in the last few years in the field of church cooperation. These factors are new enough and important enough to cause each one of us to examine our attitude regarding this subject. We can only refer briefly to some of these new factors.

There Is A Shortage of Ministers

The present shortage of ministers makes us face more realistically the uniting of small competitive churches. In the Methodist Church, 26 percent of the pastoral charges are without the ministry of members of conferences. This runs as high as 42 percent in some conferences. These churches are being cared for by "supplies." It is reported that 45 percent of the Presbyterian churches are without regularly installed pastors, and 21 percent are entirely pastorless. The Disciples and Congregational Christian denominations each report over a thousand vacant pulpits.

The denominations which are having the most difficulty are the ones which have the highest educational entrance standards. They feel, however, that this additional educational preparation is required to handle the complex problems of the modern church.

The number of vocations calling young men has greatly increased in recent years. New government services require more people. The radio and aviation present a challenge to many. Scientific research which came as a result of the war are using many young people. Scientific research is calling in all directions for youth. Previous generations of youth had fewer professions from which to choose. Today, the call to the ministry must be clear in order to take a young man away from the many new fields which beckon to him from every side.

Inadequate pastoral support undoubtedly keeps some young men from entering the ministry, especially when the inadequate support is the result of church competition. Young people with an interdenominational viewpoint are not interested in giving their lives to serving a competitive church in a

small community, when they know the entire area could be served by the pastor of the other church.

The present shortage of ministers is causing many denominational supervisors to re-examine this whole question of church cooperation.

The World Missionary Enterprise Needs More Men and Money

Many pages could be written telling about the great need for more missionaries. The writer helped complete a county survey in New Jersey immediately before a two-year's assignment to China from 1936 to 1938. In this rural New Jersey County there were 91 churches. In most of the counties in China which he studied, there were from one to three churches.

In twelve small communities in this New Jersey county, churches (and pastors) were competing or overlapping. Whereas, in China, there was often one pastor to 200,000 population.

In this New Jersey county there were 12 dead or closed churches, all of them starved out or crowded out by competitive churches. The 12 buildings were empty and unused. If they could only have been moved to unchurched communities in China!

These 91 churches in the New Jersey county were not built by "new and divisive sects." As we look them over, we find many of them belonging to large cooperative denominations: Methodist, 29; Presbyterian, 20; Roman Catholic, 13; abandoned, 12; Lutheran, 5; Union, 5; Episcopal, 3; Baptist, 3; Christian, 1; a total of 91.

At that time, Foochow Seminary was the only theological school in Fukien Province, a state with eleven million people. But this seminary at that time had no regular teacher of theology. Both men and money were lacking. Peking Seminary, the only theological school in Hopei, a province with over thirty million people, was without a regular teacher of Old Testament for the same reason. We send our missionaries out to build up the younger churches all over the world and we leave them without adequate equipment, without enough new recruits, and without money to meet the opportunities that are everywhere about them.

For example, a graduate of Drew Seminary went to a big rural field in Chile, South America, where in five years time he built up a large circuit of schools and churches. When he came home on his furlough in 1946, he told the students of his seminary about the unmet needs in his field. Two couples, in their senior year, immediately volunteered to go back with him. But their Board of Missions was unable to get from their great Church sufficient funds to send them.

Nevertheless, their Church and all evangelical churches believe sincerely in the missionary enterprise. Let us raise the question as to the advisability of taking the ten pastors in the New Jersey county that were competing and over-

lapping with other pastors and other evangelical churches in those same ten communities, and sending these ten men to China or to Chile by means of the resources that supported them in the New Jersey county.

We have 3000 counties in the United States. In whichever one we live, perhaps we can find a community where one of the pastors could take over the work of both churches and release the second man for service overseas.

Modern Young People Are Interdenominationally-Minded

Ten million youth were given a world-wide vision in the armed services. Most of them were served for three or four years by chaplains of denominations other than their own. All faiths worshipped side by side. The petty differences of competing churches back in their home communities sank into insignificance as they faced death together on foreign battle fields.

The new emphasis upon the social sciences in the college curricula of today has focused the attention of college students upon group needs and community agencies. This new emphasis has challenged unquestioning allegiance to historical creeds. Young people say they are more interested in the Gospel for today's world than in sectarianism for yesterday's church.

When young ministers are graduated from seminaries today, they object to being called or appointed to serve a local church which divides the evangelical constituency of a community, separates high school classmates on Sunday morning, or prevents people from tackling community problems together because of sectarian factors. A community-centered church is more challenging to the young people of today.

The Rural Community Is Changing

The small neighborhood is giving way to the larger community. The one-room school is being closed and the centralized school is taking its place.

Improved transportation has made possible this larger community. In 1897, there were only 90 automobiles registered in the United States; in 1907, there were 140,000; and in 1937, there were 29,486,000 and the number is growing. Most of America could go to church in automobiles in a few minutes if they would ride five people in each car.

The local, simple, face-to-face neighborhood type of association is giving way to the more complex, impersonal contacts. In 1895, we had only 339,500 telephones; in 1910, we had 7,635,400; and in 1943, we had 26,381,000. Our contacts have been greatly enlarged. As our contacts have increased, our communities have also become larger.

Farmers who formerly exchanged work and hired their neighbor's sons, now purchase new machinery that does the work their neighbors formerly did. The processing of food products, slaughtering and packing, milling, and the production of dairy products have shifted from farms to factories. In 1820, two-

thirds of the manufacture of clothes was in homes. These shifts of processes from farm to factory have increased the dependence of the farmer upon the market place and decreased his dependence upon the home and the local neighborhood. It has taken young people off the farm into the trade center where these increased services are performed.

A changing rural population has made necessary new and larger community units. The rural parish must also enlarge its boundaries.

In the new enlarged community, there is a greater intermingling of farm and town. More people are making their living partly by agriculture and partly by other occupations. In 1939, there were 943,581 farmers who did 100 or more days work off their farms. The individuals who lived in the country and did some off-the-farm work in 1940 were 1,318,000. In 1946, the number had increased to 3,050,000, nearly three times as many. (Carl C. Taylor, U. S. Department of Agriculture.) This intermingling of farm and town is helping to develop the new enlarged community.

The increased use of electricity is making it possible for factories to move out of the city into rural areas. Water power developed the village, steam power built the city; now electricity is making it possible to take the factory back out of the city into the countryside. Electricity was used on 10 percent of our farms in 1937; ten years later, this number had increased to 60 percent. Power lines are not only taking industry out of the city to the country, but are taking a new standard of living to the countryside.

Thus is developing the new community. It is larger and different than the old neighborhood. The rural church must lose its life as formerly lived in the little neighborhood of the past, in order to save its life in the new larger community of the future. Bigger communities should mean bigger and better churches, with community-centered programs.

There Is A New Church Program

When the program of the church consisted mainly of preaching and the conducting of Sunday schools, its relation to its community was not considered so important. Pastors visited much and preached many sermons in those days. In 1857, 36 percent of the total Methodist church membership was found in large circuits of from five to ten churches. By 1937, 80 years later, only 4 percent was served on these large circuits. The new emphasis now is upon a resident ministry, with a seven-day-a-week community program ministering to all of life.

In 1857, 37 percent of all ministers had four or more Sunday schools. In 1937, only 10 percent were responsible for that many. Today, ministers conduct vacation church schools, direct week-day religious education, hold leadership training classes, organize scout troops, put on religious plays and pageants, and in many ways intensify and expand the church program.

In the earlier days, preachers exhorted their people to "come out of the world." Now ministers are trying hard to understand their world and to Christianize every phase of community life. Ministers and laymen now-a-days promote 4-H clubs, parent-teacher associations, civic organizations, service clubs, farmers' organizations, cooperatives, health programs, farm and home ownership agencies, and every institution that is trying to build a better community.

Today, the new church program is being adapted to its community. But to do community work, the local churches must not only be united, but they must be a uniting force in their community. A competitive, divisive church can not well promote a community-centered program.

Cooperative Denominations Are Growing Faster Than Sects

We have always had minority groups in Protestantism, but the vast majority of our people belong to the large cooperative denominations. Most of the larger denominations are learning the art of church cooperation, but there are many sects that are averse to cooperation in any manner or form.

We do not all agree on what we mean by the word "sect", but usually a sect is a small divisive group—a church that gets its members from other churches by proselytizing. In spite of this proselytizing we owe much to these small sects. They have emphasized religion as a way of life. They have stood for strict discipline and great reforms. They have accepted the Bible as their only creed and authority. Salvation to them does not come from the church; it is the life one leads.

These small sects sometimes comprise the less educated and lower-income groups. However, as they grow in numbers, they acquire property, build colleges, and raise endowments. The larger their denominational machinery, the more attention they give to it. They soon write their convictions into creeds. They begin to educate their ministers and devise a more elaborate church organization. Eventually, many sects grow into churches. Every time a sect puts up a new college, it takes down some fence that separates it from other Protestants.

Our freedom of religion and our separation of the Church and State allow for this cycle of the sects.

The fear of the sects has been with us and has usually been exaggerated. Church administrators in our larger denominations often hesitate to turn a community over to one church for fear a sect will come in and build a second church there.

The writer has some statistics showing that the strength of the sects has been exaggerated. Of the 133 smaller denominations, often called sects, 37 percent report decreasing membership instead of growth. Of the 52 larger religious bodies, only 11 percent report decreases. By placing these groups in a table, we can compare their growth.

GROWTH IN CHURCH MEMBERSHIP—1926 to 1944

133 smaller denominations	18.9 percent growth
52 larger denominational bodies	36.3 percent growth

We see from the above table that the 52 larger denominations (non-Catholic and non-Jewish), those having a total of 50,000 members and over, have grown twice as fast in 18 years as the smaller groups or sects.

The sects, or the 133 smaller bodies, comprise only 3.2 percent of the total non-Catholic, non-Jewish group. The 52 larger bodies, those having more than 50,000 members each, make up 96.8 percent of the Protestant members.

These facts suggest that we need not fear the divisiveness of the sects too much, if our larger denominations will only cooperate fully. Let us, therefore, take courage and move forward in this field of church cooperation.

There Is A New Mobility of Population in America

Ours is a land in which people move a great deal. When church families move out of one community, the churches there are weakened. Eighty-four percent of the counties in America decreased in population from 1940 to 1943. During that same time, nearly three million people moved into 152 other counties and increased their population an average of 17,788 people per county. Consequently, we have empty abandoned farm houses in one county and trailer towns and quonset huts in another. This means that there is a need for consolidating the existing churches in the depopulated counties, and building new united churches in the new communities.

This new mobility of population challenges our church leaders to develop different types of church cooperation, some for new growing areas, and others for old decreasing populations.

Councils of Churches Are Growing

For several years, a few states such as Ohio, New York, and Massachusetts, have been pioneering in church cooperation through State Councils of Churches. This movement has greatly increased during the last five or six years. The table below shows the increase in the number of State and local Councils.

STATE AND LOCAL COUNCILS OF CHURCHES

Year	Number of Councils	Gross Budgets
1941	247	\$1,800,000
1946	634	6,100,000

We see from this table that the number of Councils has increased over $2\frac{1}{2}$ times in five years, and the expenditures for cooperative work have increased $3\frac{1}{2}$ times.

The recent growth of the cooperative work is also illustrated by the number of people employed by these Councils, as is shown in the next table.

EMPLOYED WORKERS OF COUNCILS OF CHURCHES

<i>Year</i>	<i>Number Employed</i>
1938	74
1940	136
1946	429

In addition to these 429 secretaries and directors who promoted cooperative projects through the Councils of Churches, there is a much larger number of employed people in local communities teaching interdenominational classes in week-day religious education and conducting community-wide vacation church schools.

For example, the Ohio State Council of Churches, according to a recent report, has 7 workers on its staff and 36 workers are employed by the City Councils in the State. These 41 people are a part of the 429 secretaries and directors listed above. But there are also in Ohio 125 teachers of week-day religious education, not included in the 429, who are employed cooperatively by the churches in local communities. These 125 teachers, according to this same report, conduct 2039 classes in religion each week on released time from the public schools. Each week they have 68,905 pupils in their classes in religion. When the volunteer workers are added to the list, we have a vast and growing army of people in every State carrying forward numerous cooperative church projects¹.

These State and local Councils of Churches are available to educate and organize for church cooperation.

Cooperative Projects Are Increasing

Closer unity among the churches of rural communities is being realized through many cooperative projects. These cooperative projects may serve the purpose of having people of various denominations working together for the first time. It would be a very exceptional community where at least one such project could not be sponsored.

Such activities include a united vacation church school, an interdenominational week-day school of religious education on released time, revivals or other evangelistic efforts, Lenten services, Week-of-Prayer services, leadership training schools, rural life institutes, Sunday union vesper services, exchange of pulpits, Sunday school conventions, youth meetings, surveys, a simultaneous every-member canvass, a Go-to-Church campaign, a loan library,

¹The Home Missions Council, or the Federal Council of Churches, at 297 Fourth Avenue, New York, have bulletins available explaining how to organize a Council of Churches.

a men's brotherhood, overseas relief, the women's day of prayer, and congregational participation in civic and community projects.

Local churches, by practicing some of these cooperative projects, learn the art of church cooperation better than in any other way.

The Ecumenical Movement on the Grass-Roots Level Is Needed

We hear much about "the ecumenical movement." People are praying for church union. But it is like any other great movement: it is valid only as it is practiced in the local community as well as on a national and international scale. The prayer of Jesus for the unity of his followers challenges us: "Holy Father, keep them . . . which thou hast given me, that they may be one, even as we are."

In a hundred thousand American communities we can help answer this prayer by uniting small struggling competitive churches.

The broken world today is trying to unite. The "United Nations" is holding before us this world-wide hope. Christ's Church and His people can hardly pray for a united world while they are dividing their home communities.

Groups of laymen are seeking organic church union. The desire for it is growing rapidly. But church union must come from the bottom up, as well as from the top down. Each of us can do something about it, in our own local community.

Summary

We have seen that something new is happening in the life of the church in America that is vitally affecting our attitude towards church cooperation. For the first time, we are having an acute shortage of ministers. The recent World War has greatly emphasized the need for enlarging our missionary enterprise. The war and other factors have made our young people more international and more interdenominational. The rural community is rapidly changing and becoming larger. The church, in adapting itself to the new community, is developing a community-centered program. Our larger denominations, which believe in cooperation, comprise most of our church people. People in America are moving about from one community to another in increasing numbers. To guide and direct this new trend in church cooperation, councils of churches are developing rapidly. In local communities everywhere, churches are teaching the techniques of cooperation by carrying on many community-centered cooperative projects. Organic church union is an increasing concern of our best laymen.

These things are new enough and important enough to cause each of us to examine our attitude toward church cooperation.

CHAPTER II

SOME PRINCIPLES OF CHURCH COOPERATION

There are a few definite principles regarding church cooperation on which most of us agree, but which need to be reviewed.

There Are Different Types Of Church Cooperation

There are at least a half-dozen different types of church cooperation that have been found successful. Each is adapted to its own situation. Some are best in one place, and some in another. A careful student of the art of church cooperation will want to know about each different type.

One of the most interesting phases of any careful study of church cooperation is to see how provincial some of us may be on this subject. A man whose ministry has always been on the Pacific Coast where there are many new communities, is absolutely certain that there is only one best plan, and that is the allocation of a field to one denomination. It has worked in the West, so he feels it must be best for the rest of the country. He is opposed first and last to church federation.

On the other hand, a man in an eastern state, where there are old communities, is as sure that federation is the best plan as his western friend is sure that it is the worst. Not knowing about methods used in other parts of the country, he imagines things about them that must be wrong. He speaks with disdain about the mutual exchange of fields and tells you he would be afraid to go away from home lest when he came back he might learn that some one had traded him off while he was away and he had been made into a Baptist or a Presbyterian. Then there is the man from the South who is sure that there is only one type of church cooperation, and that is within one's own denomination.

In new fields, our main objective is to establish a strong effective new church. We may do this by allocating the field to one denomination, the other cooperating denominations agreeing to stay out.

In old fields, where the population has decreased, we need fewer and better churches. One competing denomination may withdraw, or there may be a mutual exchange of fields. Where the local people want to unite and are not willing to give up their property and their denominational connection, the best plan is probably to federate.

There are also different types of cooperation within a denomination. A group ministry may be organized or a larger parish established. Parishes may be enlarged by increasing the number of churches under one trained pastor and giving him adequate equipment to develop an enlarged program.

Church Cooperation Is A Process, Not An Event

Church cooperation does not take place without guidance. Two churches in a small community which have been across the street from each other competing for fifty years should not be expected to unite without considerable education on this subject. There are numerous ways in which churches can be prepared for cooperation.

The State Council of Churches can send someone in to study the field and make recommendations. Speakers from other churches that have united can come and give their experiences. A local committee can be appointed from each church to meet jointly and to make a thorough study of the whole question. A house-to-house survey will show the potential strength of the churches. The problem of transferring the property will need considerable study.

It is important to take plenty of time for this educational process. When people are hurried in making a decision, they will be more apt to vote against any new plan. Any one who feels he has not been properly consulted or not had a chance to express himself is more apt to oppose any change. This educational process takes from six months to five years for the ordinary rural community.

One reason why many people do not wish to unite their churches is their old loyalties. Most good church people have conflicting loyalties. These loyalties are measured by the sacrifices they have made for them. They are loyal to their denomination. They have sacrificed for it for many years. They have supported its mission program, its boards and its agencies. They are loyal to their church building. They have paid for it, repaired it, heated it, beautified it. The biggest decisions in their lives have been made at its altar.

But many of these same people are also thoroughly committed to the larger interests of the Kingdom as expressed in a united church project. It takes much time and education, therefore, to see all of these loyalties in their proper perspective.

Young people, outsiders, seminary professors, over-head officials and others who have not made these many sacrifices for so long and developed these deep loyalties, find it hard to understand why there is this so-called "conservatism" of the older members, and many do not take the time nor have the patience to study the situation.

Education in church cooperation takes time; and help from the outside is always advisable and usually necessary.

A House-to-House Survey Is Needed

Any local community usually knows the strength of its churches. The people know which church is often without a pastor and which one has the least prospects for future growth. In some cases, however, it is desirable to

make a house-to-house survey to assemble accurate data which may help in determining a program of church cooperation. The State Council of Churches and most denominational headquarters provide blanks for such a survey.

The Church Property Should Be United

It is important and advisable, when two churches unite in a federation or union, to deed both church buildings to a new joint board of trustees. When both church buildings are the concern of one board of trustees, it will be much simpler to decide all matters concerning the use of the properties, which shall be used, and for what purpose.

When two or more local churches unite, one of the first things to do is to secure the help of an experienced, trained architect to come and advise regarding the use of the old properties, and the planning of a new united church building.

If neither building is adequate for the new united and enlarged church program, it is advisable to dispose of both buildings and construct a new plant, and locate it at the center of the new united parish.

When one of the church buildings is adequate for worship, and it has been decided that the united congregation is to meet in it, it is often desirable to move the unused building on the lot where the united church is to meet and make it a part of the new church plant and arrange it for educational uses.

If for any reason both properties are kept, there should be a united repair program, both groups working together in repair projects. This is better than each denominational group repairing only its own property. Separately-owned and cared-for property tends to freeze divisions instead of welding together a union.

Where it does not seem advisable to move the unused building and join it onto the new plant, the unused building should be sold, and the sale money given to the other denomination, or given to the new joint board of trustees to enlarge the present plant, if needed, or used to build a church in mission lands.

Upon the receipt of this money, the board of trustees receiving it may give a trust bond saying the money will be returned if and when the union dissolves.

If the unused church building is sold, it is advisable to have certain restrictive clauses in the deed, viz.—

- a) It may be used as a church only if it is moved out of the community. (If it is sold to some sect and stays in the community, the old problem of church competition continues.)
- b) If kept in the community, it must be remodeled so it will not present

an ecclesiastical appearance, and it shall not be used for the sale of alcoholic drinks nor for commercialized amusements.

Some denominations have a de-consecration service when a building ceases to be used as a church.

It is important to agree at once that all church property shall be used only for the enlarged program of the united church, and to strengthen the program of unity within the church and community. It must not be used for any small divisive groups within or outside the uniting churches.

Where there are two parsonages, it may be advisable to sell one and use the money received for it to remodel the church or build a new plant. If it seems inadvisable to sell the unused parsonage, it should be deeded to a joint board of trustees and rented, and the rent money used for enlarging the church program, and not for reducing current giving.

If the unused parsonage is kept by the church which owned it at the time of the union, it is a constant reminder that the federation can be terminated at any time, and thereby prevents a growing spirit of unity.

A withdrawing church, in cases of mutual exchange of fields, should deed over (sell for one dollar) its property to the trustees of the remaining denomination. In most cases, this deed must have the endorsement of the conference, presbytery, diocese, or other administrative body.

How Pastors Are Selected For A United Church

A united church should have the best available pastor for that congregation and for that community, regardless of his denomination.

In some denominations, ministers are "called." In others, they are "sent" or "appointed." Originally the difference in these two methods was greater than it is now.

State Conventions, Associations, Presbyteries and Synods are increasingly employing full-time administrative officers. These secretaries or executives help a church select a minister. Although local congregations still "call" their pastors, yet churches are increasingly calling the man whom their supervisor suggests.

In those denominations where pastors are sent or appointed, each local church has a committee which makes known its wishes to the appointive powers and gives helpful cooperation before the appointment is made.

In most cases in all denominations at the present time, a pastor is secured by a combination of the two methods, calling and appointing. In other words, the two methods are gradually becoming alike in actual practice.

In federated churches, there is little or no difficulty in selecting a pastor. Out of 187 federated churches studied by the writer, only eight per cent reported any trouble because of the selection of a pastor. This is probably no larger percentage than is found in the average church of only one denomination.

In a united church the denominational administrators nominate a pastor, sometimes naming two or three possible choices, and the congregation extends a call.

If the pastor who is desired is a Methodist, he is appointed, with the cooperation of the congregation.

Instead of the appointive officers being a hindrance, they should be a help. For example, a united church may desire a Methodist pastor. They make known this request to the Methodist district superintendent. Instead of needing to look far and wide for a possible pastor for them and consuming a great deal of time, the superintendent quickly knows men who will be available. He suggests two or three to the committee, which committee hears these prospective pastors preach in their own pulpits. They make known to the district superintendent their wishes and he recommends their choice to the Bishop for appointment.

In regard to pastors alternating between the cooperating denominations in a united church, opinion is about equally divided.

The original plan was for the ministers to alternate or rotate. It was claimed that this plan would give neither denomination an "advantage." It was suggested that one pastor might unduly build up his denomination, and that in order to "play fair" with "both sides", we must make it possible for the other denomination to have the "advantage" a part of the time in order to get "its share" of members or prestige.

While this method might seem fairer in a conflict where each side was seeking "advantage", yet it has little to commend it in a Christian Brotherhood.

In some cases, the denomination, whose "turn" had come, might have a great scarcity of ministers and perhaps none suitable for this church. It would not be advisable to make a church accept an ineffective pastor or to wait several months simply to observe this rotation rule.

The objective in a united church is to serve the Kingdom, provide an enlarged church program, and employ the most effective ministerial leadership. A rule to alternate pastors simply tends to freeze the division and prevent the two congregations from growing into one united Christian Fellowship.

The better plan is to ask the Administrative officials of both denominations to nominate jointly one or more possible candidates and let the united congregation call or accept the minister of their choice.

The original plan of limiting the term of a pastor in order to rotate denominations has proven most ineffective. It has often resulted in the discharge of an efficient pastor.

Use the State Council of Churches

State Councils of Churches provide help to the churches in all matters pertaining to comity. The stronger Councils have a full-time man who is

available at all times to come into communities, make surveys and develop a united or cooperative church plan. Where there is not a full-time man for such work, there is practically always a volunteer comity committee available to render assistance to any community in the State that asks for such help. The State Council is usually equipped to make a study of any local community, and to make recommendations regarding a united religious program. In 1946 there was no state without some kind of an interchurch organization.

A representative or a committee will come in to help allocate a new field to one denomination, to arrange a mutual exchange of fields, to help in the withdrawal of a church where there is over-churching, or to help churches to federate. The State Council sometimes selects a committee from denominations not represented in the community to work with local groups and their administrators in solving their comity problems.

All cooperative agreements between churches should be filed with the State Council of Churches. If agreements seem to be broken, an appeal can be made to the State Council to help arrange a satisfactory settlement.

Affiliated Membership Is Needed

Where one evangelical church is endeavoring to serve a whole community, it is desirable for all Protestants to join that one church. In case there are those who wish to continue in their present denomination, arrangements should always be made for them to become affiliated members with the church where they live.

Where one denomination withdraws from a competitive field, all its members should become members of the church that remains. In case there are those who are not yet ready to do so, they should become affiliated members with it.

A church member who moves from one community to another, who desires to continue his membership in the church from which he came and wishes to be affiliated with a church in the community into which he moves, should become an affiliated member of the church in his new community.

There are many excellent Christian people who, because of special indoctrination, have a special type of loyalty to their denomination. Their church has meant much to them and perhaps to their family before them. They understand its teachings, its government, its liturgy, and its history. They cannot see themselves separated from it. As long as they live they expect to be members of that particular "faith." Such people should be asked to become affiliated members.

The 1944 Discipline of the Methodist Church in its ritual gives the following directions in paragraph 1916 for receiving members in Affiliated Membership.

The minister shall say:

The following persons, while retaining their membership in other churches, are to be welcomed as affiliated members in the fellowship of this church: (names).

When they come forward the minister shall say:

Dearly beloved, you have already confessed your faith in Christ before this people, and given yourselves to the service of God. As you come to join this church, will you labor and pray for its upbuilding, and live with this people of God in Christian fellowship?

Each Baptist congregation determines its own policy in providing for associate members, but a typical example is here given:

Whereas there are in our congregation persons who assent to the fundamental doctrines of our church except such teachings as refer to baptism, and whereas we are desirous of extending the privileges and activities of our church home to such persons, and to any others who may be eligible; therefore be it resolved that we hereby establish an Associate Membership in connection with our church. Such Associate Membership shall be composed of any persons who desire to associate with us in the maintenance of our church, and who having previously made public confession of their faith in Christ, through church membership, now renew their allegiance to Christ as God and Saviour, and assent to the fundamental doctrines of our church, except as they refer to baptism. Associate members shall share with our church in all its activities and services, and shall be subject to all the rules of our church government. Associate members shall be entitled to vote on all questions in the church except the position of Minister, Deacon, Superintendent of Sunday School, or member of the Prudential Committee. Any person may be elected an associate member of this church providing such person is first recommended by the Prudential Committee to whom shall be presented a statement of Christian experience and satisfactory evidence of church membership in another Christian church. Associate members will not be asked to give up their own denominational views, and will at their request be granted letters to other churches. Further be it resolved that we extend to any professed Christian without a church home a cordial invitation to unite with us either as a regular or an associate member.

This fellowship of people with various denominational backgrounds will become richer and deeper and more complete until all the people will become unaware as to who are affiliated members and who are not.

An increasing number of people believe that one evangelical church can supply the religious needs of an entire community. Common sense, common courtesy, and common love of Christ lead us to say that in small communities where one church can do the job, it is better for others to stay out.

This one church must provide fellowship in worship and fellowship in service. It must provide an agreeable fellowship to people of other denominational backgrounds. For some of these, this will include an affiliated membership. An increasing number of churches are making such provisions. New church legislation for it is needed in some denominations.

With a rapid increase of mobility in America, with new people moving into most parishes each year, we are called upon to meet all the religious needs of all the people in the entire community. This plan for an affiliated membership will help. We are called upon to do this generously, and in the spirit of our Lord.

Overhead Expenses Are Similar In All Groups

There is a vast amount of misunderstanding regarding denominational "assessments" or what are usually called overhead expenses. Each denominational group does not understand how other denominations handle this item in their budgets; consequently, they are apt to feel the amount of others is excessive. Often one hears that one church hesitates to unite with some other group for fear of the high overhead expenses of the second group.

If one should study this subject carefully, he would be surprised to find that the cost (if they pay it) for the denominational machinery and missions is about the same.

There are two main differences. One difference is that one local church may not pay what is expected of it and another does. The first should claim no particular advantage therefore because its "overhead" is lower than the second church.

Small churches with a congregational form of government, should fully support their denominational agencies, but some of them do not. They should not boast about their small overhead expenses if they do not pay what is asked of them.

The second main difference between denominations in respect to overhead expenses is the way the money is handled. What one denomination may call "denominational expenses," another denomination may include mostly under "missions." Those denominations which provide the most supervision need the most money for "denominational expenses."

The writer has county maps of the State of New Jersey on which every church is located. In northern New Jersey, the Presbyterian and Methodist denominations are about equal in membership. Often they are about equal in strength in the same county and in the same community and their expenses are comparable:

A casual glance at their budgets would indicate that a hundred Methodists are paying much more for denominational administration than a hundred Presbyterians. But the Presbyterians are paying and receiving "mission aid", and few Methodist churches get any mission money. But the Methodist churches get supervision from their District Superintendent which may cost about the same amount. At any rate, both denominations are making about the same progress.

We do not wish to over-simplify this matter, but let us suppose in a certain small community, there is a weak Presbyterian church and an equally weak Methodist church. They both need denominational help. The Presbyterian denomination sends its church a hundred dollars of money from "National Missions." The Methodists give their church a hundred dollars' worth of supervision by means of an active and efficient district superintendent. The churches make about the same progress. Presbyterians are credited with larger gifts to "missions" and Methodists pay higher "assessments"; But both give and receive about the same amounts; both make about the same progress.

Church Governments, Not People, Are Different

A person who knows little about the polity or government of his own church, or any other church, is apt to say, "all churches are alike, we are all aiming for the same place; why can't we all get together?"

On the other hand, a person who gives all his time to matters pertaining to the polity and government of simply his own church, is the least cooperative. He is sure his church is better than all others.

What we need most of all is for people to understand not only their own church, but have a sympathetic understanding of the polity and government of other denominations.

This might suggest that if two churches in a local community are interested in uniting, an excellent plan would be for them to study the polity of each other's churches.

If we could all study the different denominations objectively, like we study plant life in a biological laboratory, Protestantism more quickly would become a great united force for good.

Would it not be well for all of us to resolve to try to find the good points in other denominations and to be grateful for their contribution to our common cause? This magnifying the good in other denominations, rather than their weaknesses, would probably do more than anything else to further the cause of church cooperation. We are all one great Christian fellowship working for one common cause.

Unite Live Churches, Not Dead Ones

When a church has declined in membership, is unable to support a pastor, has lost all its best lay leadership, has almost no young people, and is unable to continue alone, everyone seems to feel the time has come for it to unite with some other church. It is put on a circuit or federated or merged. This is done "to save it." This should not be the main reason for church cooperation. The main purpose for uniting churches is to give better service to the community.

° We sometimes lean two dead churches up together, almost like two corpses, and unite them or federate. Then we wonder why they don't yield better results.

Uniting churches is like a marriage. We do not wait until we retire or become old and decrepit before we marry. One of the main reasons why some federated churches do not yield better returns is that federation often takes place when the churches are nearly dead.

A farmer saves his field by soil conservation methods when soil erosion first begins, not after the top soil has all been washed away. Likewise we need an intelligent program of church cooperation that will meet the situation before the churches are depleted. We should not starve a church into cooperation. Let's unite our competitive churches by educational procedures before they become weak and decrepit.

Some General Principles Regarding Church Cooperation

Churches and communities, like individuals, have their peculiar characteristics, and each case must be dealt with separately. A few miscellaneous principles or common factors might be listed.

In all cases, the local people should decide whatever cooperative action is to be taken. A church should not be traded off, exchanged, closed, moved or federated by any mission board or denominational administrator.

Any local church considering any kind of cooperative action should first of all consult its denominational supervisor. These supervisors are experienced administrators. Many churches make the mistake of working out some type of union and then telling their administrators what they have done. It is advisable to work with our supervisors at all times.

The emphasis upon "equity" in a mutual exchange of churches has its unchristian aspects. We read stories about old horse traders: each tried to get the better bargain; each covered up the blemishes on his own horse; they would bargain with each other for hours:

"But we have more members than you." "Our members may be fewer, but they are better off financially." "Our building is better." "But our heating plant works better than yours." "We were here first." "But our building is older." "We have a new organ."

This reminds one of horse trading.

When two competing churches unite, becoming one denomination, it does not necessarily mean that the members of the weaker church join the stronger. It would be a most Christian decision if the members of the stronger church should go into the weaker church and help make it the new strong united church.

If it is in the best interests of the Kingdom of God in our community, we should withdraw willingly in favor of the other church, not wait to be starved out. We should exchange fields willingly, thinking only of the best interests of the Kingdom.

There are many reasons for church cooperation. Sometimes we close a church and unite to have a virile church in a community where the Protestant population has decreased. Sometimes we cooperate to open abandoned churches. It is hoped that we may never unite simply to save money. If we can reach the unchurched better by cooperative action, then it is the time to cooperate.

Saint Paul tells of a storm at sea where they finally had to throw the baggage overboard and lighten the ship in order to get to safety. In most church cooperative ventures, there is, unfortunately, apt to be some baggage that must be left behind.

A cemetery beside a church is often that type of baggage. The people hesitate to unite their churches because they hate to leave the cemetery behind.

Those who "struggled and kept the church going," the aged members, sometimes find it difficult to leave the old property. Thus property becomes baggage.

Then there is sectional baggage. Some denominations are fortunate in having their membership throughout the 48 states. But those of us who are fortunate enough to have lived in the southern states, know there are conditions there which hinder church cooperation. Because of this, the southern constituency in each of the large denominations must be careful not to hold back the denomination in making the progress it should in church cooperation.

Another factor to be reckoned with in every cooperative proposal is that group of inactive members who suddenly come to life to stand guard over the church building they so seldom enter. A pastor was once asked what percent of his members were "active," and he said all of them were, fifty percent were for him and fifty percent were against him. This fifty percent of inactive members are often the ones who keep churches apart.

In the interest of the spirit of unity it is better to delay action in consummating a union if there is a large minority opposed to the plan. It is suggested that before a union is consummated there should be at least a total vote of 85 per-cent favoring the union and at least 75 per cent favoring the union in each congregation.

PART II

CHURCH COOPERATION WITHIN THE DENOMINATION

CHAPTER III

THE ENLARGED PARISH

Definition

An Enlarged Parish is a pastoral charge that has been enlarged to meet the changed social and economic conditions of the times, to provide adequately for a well-trained pastor, to provide a large enough organization and membership to carry on a modern graded educational church program, and to reach the unchurched neighborhoods and the unchurched families in the no-man's-land between parishes.

The Enlarged Parish Has Different Names

The enlarged parish, though used by all denominations, is designated by different names. The Methodist term of "circuit" is well known. In the enlarged parish, there is an increased emphasis upon a religious ministry to all of the families in a definite area instead of on "Sunday preaching" at "preaching points" as in the old circuit.

The Presbyterians are increasingly organizing their isolated small churches into larger parishes. The Congregational Christian Churches use the term, "yoked fields." The Disciples Church is emphasizing the enlarged parish and is calling it the "pastoral unity." This is defined as follows: "The pastoral unity is composed of two or more churches usually of the same congregationally governed communion, which meet separately but commit themselves to work together in employing a minister or staff of ministers, agreeing to establish a common budget, and setting up a representative council to administer and plan the work in which the churches cooperate."

There are two general types of enlarged parishes, the decentralized and the centralized.

The Decentralized Parish

The decentralized parish corresponds in some ways to the old circuit. The churches in most cases are of the same denomination, employ one pastor, and provide a parsonage jointly, but have a cooperative centrally-planned program.

At the present time they are having an increasing number of joint projects, such as a vacation church school, leadership training classes, a parish camp,

a joint missionary organization, a youth fellowship, and all types of joint community improvement projects.

In general, their Sunday program is separate but many of their week-day activities are held jointly. Because of the increasing number of parish-wide activities which are held jointly, it seems more accurate to speak of this type of pastoral charge as an enlarged parish instead of as a circuit. The maintaining of a decentralized parish is largely for serving the small neighborhood groups that have not yet been completely assimilated into a large community.

The writer made a study of 28 Methodist Conferences for the year 1942, to compare the size of the membership with the salaries paid. The results are shown in the table below:

AVERAGE NUMBER OF MEMBERS SERVED BY THE DIFFERENT
SALARY GROUPS IN 28 CONFERENCES

<i>Salary Group</i>	<i>Total Number of Churches</i>	<i>Total Members</i>	<i>Average Member- ship Per Church</i>	<i>Average Gifts Per Capita to Pastoral Support</i>
\$ 500	1054	119,809	114	\$4.39
1000	1579	325,733	206	4.85
1500	1376	388,320	282	5.32
2000	924	345,885	374	5.35
2500	422	234,873	557	4.50
3000	213	164,989	775	3.88
3500	118	115,802	982	3.57
4000	60	68,164	1136	3.52
4500	21	29,924	1425	3.16
5000	30	41,847	1395	3.59
	<hr/> 5,797	<hr/> 1,835,346	<hr/> 316 (average)	<hr/>

The above table shows how many members a man must serve in order to get a certain salary. If he needs a minimum salary of \$2500, he must serve, in an average charge, 557 people, or approximately that number.

It would seem that this study points out clearly that parishes need to be enlarged until the total membership is about 557, or approximately that number. In other words, the pastor needs to be provided with travel expenses, and churches added to his circuit or parish until he gets a parish of sufficient size to give him adequate support.

The Centralized Parish

Most pastors prefer the centralized parish, just as teachers prefer the centralized school. The area is continuous. The large worship service is more inspiring. There are enough children and youth in each age group for effective work. The large centralized parish is a greater moral force in the community. A strong centralized church will tackle many more community problems than a weak one-Sunday-a-month "preaching point."

Modern transportation facilities make possible centralized parishes. The trend of other social agencies is toward centralization. The little village libraries that were open only certain evenings a week, and had only a limited number of books, are consolidating into a more efficient county library system with branch stations and a bookmobile. Township "Poor Committees" are consolidating into countywide welfare services. Occasional health examinations at schools are being enlarged into county health units with many specialized clinics and classes. Likewise, churches are forming larger centralized parishes.

The Church Bus and the Enlarged Parish

The one main objection to the centralized parish is the fear that there may be some families without transportation facilities, or some children whose parents will not bring them to the more distant centralized church. Many churches are providing a bus to care for this matter.

The writer made a study in 1946 of 66 churches which operated a bus. The average bus travels 48.4 miles and brings 67 people to church per week, or 3,484 people per year. The average cost to those churches renting a bus was \$339.66 a year. The rented busses traveled 22.2 miles per week, or 1154.4 miles per year. It cost the church 29c per mile, or a cost of \$5.07 to transport each person to the church for the entire year.

The average cost to those churches which own their bus, was \$470.45 per year. They traveled 89.3 miles per week and cost 10c a mile.

Ninety-two percent of the pastors of the churches using a bus said it was "definitely successful."

The Use of Lay Preachers in the Enlarged Parish

In the decentralized enlarged parish, when there are more Sunday worship services than the pastor can conduct, the use of unpaid lay preachers is advisable. The Methodist denomination has successfully used local preachers since the days of John Wesley. The Episcopal church in America uses lay readers appointed annually by the Bishop of the Diocese. In this denomination there is a central agency which provides 1200 lay readers each week with their Sunday worship material including the sermon.

The large farm organizations, such as the Grange, Farm Bureau and the Farmers' Union, use unpaid local leaders regularly to conduct their meetings. The service clubs train laymen through their regular weekly meetings. The church also can use its laymen.

It is claimed that lay preachers can interpret religion effectively in terms of every-day life and that their preaching encourages other laymen to more willing service.

The English Methodist Church trains its lay preachers regularly by institutes and correspondence courses. The ordained minister there carefully supervises the work of the lay preacher and assigns him to alternate between the churches on the circuit.

Unchurched Neighborhoods

The decentralized enlarged parish with its group of separate churches, and the enlarged centralized church, are both for the purpose of reaching more effectively the unchurched and of providing all with better worship facilities.

There is a very definite need for bigger and better rural churches. People who formerly lived in small neighborhoods are now a part of larger communities. The mechanization of agriculture has left fewer people per square mile. Churches need to be combined to make them more efficient. Pastoral charges need to be larger in order to support well-trained full-time resident pastors.

At the same time, there are many small isolated unchurched neighborhoods. Abandoned churches may need to be opened; or services may need to be started in school houses or homes.

We need to keep the neighborhood approach and the friendly small group meetings, while at the same time the centralized church and the rural community is growing larger.

A county map is desirable, on which are designated the boundaries of each enlarged parish, for the purpose of serving the unchurched and of eliminating the no-man's-land between parishes.

The enlarged parish illustrates church cooperation within a denomination, in order to reach the last family with an efficient church program.

CHAPTER IV THE GROUP MINISTRY

Definition

The Group Ministry Plan is a church cooperative, composed of ministers in a region such as a county or trade area. It is a practical type of church cooperation within the denomination.

The Organization and Program

To organize a Group Ministry, the pastors, and usually three laymen, from each church are called together by the denominational supervisor. The area boundary is agreed upon and indicated on a map. One of the first tasks is to agree upon the boundaries of each individual parish so there will be no unchurched neighborhoods. A cooperative program is then developed.

The Group Ministry Plan may be interdenominational, but it is usually composed of a group of churches of the same denomination. The Methodist Church has been foremost in promoting this plan. Other denominations sometimes call this group ministry a denominational Larger Parish.

Aaron H. Rapping, formerly superintendent of the Methodist Department of Rural Work, recommended the following eight committees for a Group Ministry Plan:

1. Maps, charts, and surveys.
2. Evangelism.
3. Christian education.
4. Music.
5. Plays and pageants.
6. Stewardship, missions, and finance.
7. Recreation and social life.
8. Cooperation with other agencies.

The Group Ministry Plan is used more in the Southern States, where the small county is usually the area included. The Methodist District Superintendents there call their pastors and churches together in this way and promote cooperative programs. The District Superintendent or other denominational supervisor who often comes out of a city pastorate, which has only a parochial program, finds this Group Ministry Plan a practical way of beginning a group or cooperative program.

In a Group Ministry, the pastors not only cooperate with each other, but with all the other social agencies or character-building organizations in that area.

One of the most successful promoters of the Group Ministry has been the Reverend Glenn F. Sanford, Executive Secretary of the Town and Country Commission of the North Arkansas Conference. He uses the county as the unit. He emphasizes the help which the church in the county seat can give to some of the weaker outlying rural churches.

In a recent report, Mr. Sanford gives his philosophy of the Group Ministry Plan as follows:

"Group Ministry" is a general name which has been given to this cooperative program. It is not an organization but rather a type of work. This type of work shifts the center of responsibility of the church from that of serving a membership to that of serving and saving an area. It binds the pastors, the men, the women, the youth, and every agency serving for the betterment of the area together to serve every common interest. It has as its purpose that in serving an area no territory and no people will be without a pastor and a church home.

CHAPTER V

THE LARGER PARISH

Definition

A Larger Parish is a group of churches within a definite area which organize themselves to cooperate in the task of ministering effectively to all the people within that area. The plan usually calls for a functional or multiple ministry, that is, a staff or group of workers with specialized assignments. The area included should be a natural trade area or sociological community, wherever possible. It is always a handicap where this principle is not followed.

Those Larger Parishes that are interdenominational have an excellent opportunity to demonstrate church cooperation. Where one denomination has the entire field to itself, denominational Larger Parishes are desirable. But where several denominations are found in the area, it is important to set up the Larger Parish along interdenominational lines.

The writer made a study of 35 Larger Parishes in 1941. They were located in 15 different States. The average Larger Parish comprised 264 square miles. On the average, there were 55 square miles of this, or one-fifth, that was unchurched when the Parish was organized.

The Reasons For Larger Parishes

The 35 Larger Parishes were asked why they were organized. Their reasons given are shown in the following table:

WHY LARGER PARISHES WERE STARTED

To reach the unchurched	57 percent
To provide interchurch fellowship	46 percent
To reach a missionary area	54 percent
To serve the youth better	51 percent
To save money	8 percent

It will be noted that some Parishes gave more than one reason.

The Organization

One-third of the Larger Parishes studied were interdenominational, and in two-thirds of the cases, the churches were all of the same denomination.

There was an average of three pastors for each Larger Parish and an average of five churches in each Parish. The average church had 74 members, and the total average Parish membership was 371.

The Parish was directed by a Council, usually composed of from two to six persons from each church. The pastors and other employed workers

were included in the Council. On the average, 70 percent of the Council members were present at the meetings.

Over half of the Parishes also had a woman director of religious education, or another full-time Parish Worker. She had charge of week-day religious education, workers' training conferences, youth councils, and vacation church schools. In two-thirds of the Parishes, a theological student was employed for the summer months.

Larger Parishes are mainly missionary enterprises, the specialized workers being usually supported by mission agencies.

The Program

In the 35 Larger Parishes studied, 37 different activities were listed by them as being included in their program. These are shown in the table below:

ACTIVITIES IN THE LARGER PARISHES

<i>Activity</i>	<i>Total Number of Parishes with Activity</i>
Vacation Church Schools	32
Leadership Training Classes	22
Evangelistic Services	22
Surveys	20
Mission Study Classes	20
Rural Life Sunday	19
Pageants or Plays	18
Meetings of S. S. Teachers	18
Week-day Religious Education	18
Summer Camps	17
A Parish-wide Youth Group	15
Boy Scouts	15
Men's Clubs	14
Extension Work	13
Junior Choir	13
Folk Games	13
Open-Air Vespers	12
Health Clinics	12
Free Church-Transportation	11
Parish-wide Holy Week	11
Youth Choir	10
Union Holiday Services	10
Agricultural Improvements	10
A Parish Paper	10
Union Communion Services	10

Family Guidance -----	9
Community Councils -----	9
Church "Family Nights" -----	8
Parish Choir -----	8
Community Calendar -----	8
Athletic Teams -----	8
Organized Cooperatives -----	7
Girl Scouts -----	7
Mothers' Clubs -----	7
Children's Church -----	4
Deputation Teams -----	4
Junior Missionary Society -----	4
Total -----	447

In the 35 Parishes, there were a total of 180 activities for children and youth; 114 for children, youth and adults; 112 for youth and adults; and 53 for adults. Thus it can be seen that the emphasis was largely upon work with children and youth.

In 80 percent of the Larger Parishes, there was an increase in church membership, though the population in general was stationary.

One of the special features of the program of these Larger Parishes was their cooperation with other agencies within their community. These included the public schools, 4-H clubs, granges, scouts, the farm bureau, health units, a total of 28 different social agencies.

Limitations

Larger Parishes are organized on the assumption that several churches working together can accomplish certain objectives more effectively than working separately. But it takes time for churches to learn to cooperate when they have worked separately, and often competitively, for a hundred years.

Larger Parishes are often organized in missionary territory and the lack of missionary financial support is often a real limitation. Secretaries of Home Mission Boards have been the primary organizers of Larger Parishes. The plan helps the mission board to serve unchurched areas more effectively. They are a new experiment in church cooperation both within the denomination and between denominations.

PART III

COOPERATION BETWEEN DENOMINATIONS

CHAPTER VI

YOKED CHURCHES

Definition

Two or more churches of different denominations, in the same or nearby localities, which meet separately, but are served by the same pastor, are called Yoked Churches, or a Yoked Field. If they were of the same denomination, they would be a circuit, or a pastoral charge, or an enlarged parish.

The main reason for yoking two churches together under the service of one and the same pastor is to get enough pastoral support to employ a trained man, and to supply fields without a pastor. Many vacant churches are in or near other parishes where pastors could serve them in a yoked field.

In the yoked church it is the pastor who adapts himself to the different traditional methods of each denominational group. He may conduct an Episcopal service at 9:30 Sunday morning in the Episcopal Church and according to the Episcopal tradition. At 11:00, he may conduct a Methodist service in the Methodist Church and according to the Methodist tradition. These two churches form a yoked field when they employ the same pastor.

In some cases, where an Episcopal Church is included, the pastor is ordained in both denominations. In all cases, he represents each of his churches in the ministerial councils of that denomination. For all practical purposes, he belongs to both denominations.

Those who favor this plan of the yoked churches over the federated church, feel that it is better for the minister, who is trained in church history and denominational traditions, to make this adaptation rather than to ask two or three hundred laymen to make the adaptation in a federated church. It must not be over-looked that the pastor must adapt himself to two denominational programs.

Yoked Churches Are Successful

A study was made by the writer in 1946 of 51 churches that were being served by 22 pastors in yoked fields. Ninety-one percent of the churches included in this study were in different localities. They were 6.4 miles apart, on an average. The nearest was 2 miles and the farthest was 11 miles.

The main reasons these 51 churches gave for forming the yoked fields were: to get a trained pastor, to pay the pastor they had an adequate salary, and to provide a better church program. The reasons were given in the above

order. In other words, the plan of yoking two or more churches and employing the same pastor is not church unity but church cooperation.

In 77 percent of the cases, when the two or more churches hired one and the same minister, there was an extra parsonage or manse that was unused. In one instance, the sexton was given the unused parsonage in which to live, as his compensation. Two of the extra parsonages were sold. In every other instance, the extra parsonage was rented and the rental provided considerable income for the budgets.

Although the customary procedure at first where two or more churches form a yoked field is simply to select and employ their minister and agree upon the times for Sunday services, yet as time goes on, these churches usually enter into many other cooperative projects.

The youth organizations are the first to hold joint meetings. There is often an interchange of lay leaders for specific programs. Joint Christmas pageants are given. The choirs give combined musical programs. They co-operate in providing week-day religious education on released time from the public school. In some cases they publish a unified weekly bulletin. In other cases they share a joint "family night" for fellowship and instruction.

The yoking of two or more churches of different denominations under the same pastor is a simple and practical type of church cooperation. Many ministers these days are well-qualified and have an ecumenical viewpoint so that they can serve yoked churches. This plan makes it possible to get enough pastoral support to employ a trained minister. Churches that might otherwise be vacant are served in this way. It is one of the first steps in solving the problem of the shortage of ministers. Although the plan is comparatively new, yet it is a practical method of church cooperation, especially in the more sparsely settled areas of our country.

CHAPTER VII

THE ALLOCATED FIELD

Definition

A parish, or a large community that is assigned to one denomination, and where the other cooperating denominations agree to stay out, or to withdraw, is called an allocated field.

Most of these allocations have been made recently in the Pacific Coast States. The pattern is gradually spreading to new communities throughout the country.

The decentralization of industry, with many small factories springing up in rural areas, is making desirable the allocation of new rural industrial centers to one evangelical denomination. New irrigation projects and power

developments by the government have greatly increased the allocation of these new settlements. Government projects usually allow only one Protestant church. This makes necessary allocating it to one denomination.

Selection of the Denomination

Allocation is often made on the basis of the numerical strength of the denominations in the new community.

In most cases, the people in the new parish decide which denomination they prefer. This information is determined by a careful survey of all Protestant families.

One of the important factors in determining to which denomination a new field is to be allocated is the ability of that denomination to care for the field adequately. This ability is based upon whether or not it can provide (1) an adequate building to house the people for worship services, with additional educational rooms; (2) a pastor who can serve people with varying beliefs and religious backgrounds; (3) financial help from its mission board to launch a church program in a way that will attract the new people.

An attempt is made to distribute the fields equitably among the cooperating denominations, and with due consideration for the smaller communions.

The State Council of Churches is usually the agency which surveys the field, makes the allocation, and creates a favorable attitude among the cooperating denominations so that they will leave the field to the one denomination.

Affiliated Membership In Allocated Churches

In some of these allocated fields, there are some families which insist upon maintaining their old denominational connections. These are usually taken into the allocated church as affiliated members.

Agreements Are Filed With the State Council of Churches

All agreements regarding the allocations are filed with the State Council of Churches. If at any time agreements are threatened, an appeal can be made at any time by any group to the Comity Committee of the State Council.

Pastors Endorse the Allocation of Fields

The writer made a study of 52 allocated fields, and found that in every case the cooperating denominations had stayed out and left the field to the church that accepted the assignment. Of these 52 allocated fields that were studied, every pastor but one said he recommended this method of allocating fields to one denomination. Secretaries of Boards of Missions also endorse this method. One of the secretaries of the Methodist Board of Missions and

Church Extension, said at the Lincoln Rural Church Convocation in 1947, that his Board would give enough money to any field for an adequate pastor and an adequate building, if and when such a field is allocated to the Methodists. He further stated that of the 345 allocated fields established in new communities during World War II, over half had already become self-supporting. Secretaries of other Boards are equally enthusiastic for this type of cooperation.

Mission Fields Are Allocated

Boards of Foreign Missions have been allocating specific territory to single denominations for over half a century. One province, or county, or island, or state, is assigned to only one denomination. Each Board is responsible for a definite area.

In the 1920's, the Home Missions Council arranged for the cooperation of a number of home mission boards in allocating competitive churches in the Rocky Mountain States where the population was decreasing. This involved the withdrawal of some churches, leaving the field to one denomination.

In the 1940's, this method of church cooperation spread rapidly in the three Pacific Coast states because of a rapid influx of population.

An examination was made by the writer, in 1947, of the church membership in nine of these allocated fields. An average of five principal denominations was found in each allocated church. In other words, there was one strong effective church in each community, instead of five weak, competitive churches.

As the various denominations openly accept the principle of church cooperation instead of competition, the allocation of fields will increase.

CHAPTER VIII

THE MULTIDENOMINATIONAL CHURCH

Definition

A church composed of members of several denominations, with each one enrolled in the records of the church according to the denomination of his choice, is called a multidenominational church. It is directly related to the denominations through the Comity Committee of the State Council of Churches.

This differs from the non-denominational independent church in that this type is sponsored by a cooperative body such as a state, county or city council of churches, and therefore, is officially recognized by the cooperating denominations it represents in the community.

This church is usually found on government projects where the need is for one church to serve new people who are members of many different denominations.

Membership is registered according to denominational choice but all are on equal status locally.

The sponsoring council may assume responsibility for furnishing pastors or it may allocate the church to one denomination for supervision and to supply the ministers.

Other similar churches are provided in the community as need arises and as the population increases, and each are related to other denominations.

Churches In New Industrial Communities

Dr. Mark A. Dawber, secretary of the Home Missions Council, reports that in many new areas during the war years, with families coming from several states and many denominations, it was impossible to establish a denominational church. It was necessary, Dr. Dawber said, to provide some of these new communities with a multidenominational church.

In new irrigation projects, new housing developments, or newly established industrial centers, the multidenominational church meets a real need.

There are those who feel that this multidenominational church could also be one of the best solutions of the problem of church competition in some of the old communities.

CHAPTER IX

THE WITHDRAWAL OF A COMPETITIVE CHURCH

The Effects of Church Competition

The old pattern of church competition was to organize a church without any regard to the other churches that might be there, then to struggle for survival. In case of failure, the old building was abandoned and left empty beside the road to remind all who passed by of the effects of the competitive struggle.

The writer once helped to make a survey of three counties in Indiana. In Boone county, there were 15 abandoned churches and 82 going organizations. In other words, there was one dead church for every five that had continued. In Davies county, there were 11 dead churches and 79 live ones, a ratio of 1 to 7. In Marshall county, the ratio was 1 to 18.

A similar survey of three counties in Missouri—Adair, Sullivan and Knox counties—revealed 21 abandoned churches and 159 active organizations, a ratio of 1 dead church to 8 live ones.

A survey in Warren County, New Jersey, showed 12 abandoned churches and 79 live ones, a ratio of 1 to 6.

In Montgomery county, Maryland, there were 15 abandoned churches to 81 active churches, a ratio of 1 to 5.

In Vinton county, Ohio, the churches had crowded in until there was one

church for every 180 population. Seven of the churches had been abandoned, and others were nearly ready to give up.

The results of this competitive struggle are well known. In a small bulletin published by the Methodist Board of Missions, entitled, "Methodists in Town and Country," there are these two significant statements (page 3). It says, "Nine-tenths of all (Methodist) rural churches have part-time pastors and seven-tenths have non-resident pastors. * * * Methodism has lost 5,000 rural churches in the past few years."

The waste of the Lord's money in these abandoned churches is a considerable item. If the cost of each were computed at \$5,000, they would indicate a waste of \$25,000,000. This is a lot of money to pay for the sins of church competition.

If we go back for 80 years and study the decline and death of churches, the big item is not the waste of money but the effect upon the religious life of the people in that community while the church was dying. In the Norfolk District of the Nebraska Methodist Conference, from the years 1867 to 1947, 62 Methodist churches were abandoned. There is no way of measuring the bad effects upon the religious life of the children and youth of those 62 communities.

Master Lists

In the early days of expansion, when new churches were rapidly being built, and Boards of Missions were undermanned, grants-in-aid were sometimes given to help build some of these competing churches. Once the property was built and the church organized, these same Boards were called upon to support the current budgets.

About 15 years ago the principal mission boards entered into an agreement to discontinue any aid to a church in a competitive field. "Master Lists" were prepared by the Home Missions Council showing every community in each state in which these cooperating boards were in competition. State and national church administrators visited these competitive fields together and agreed upon the church which should withdraw in each case. The principal Boards of Missions discontinued all appropriations to competitive churches in such fields. The results of this action have caused many aided churches to withdraw from competitive fields.

Local churches and denominational administrators sometimes have circumvented the splendid cooperative procedures of the national Boards of Missions by holding back a part of the mission money and turning it over to conference or synodical boards of missions. This regional group has not always felt bound to respect the comity arrangements of its national boards.

At the present time, with the rapid growth of the spirit of church cooperation instead of competition, a voluntary withdrawal of competitive churches is proving advisable to forced withdrawals.

In other words, it is better to withdraw voluntarily and consolidate, than to be starved out or crowded out with all the bad sectarian spirit that is entailed.

When one denomination in an over-churched field voluntarily withdraws and leaves the field to the other church, this action removes local competition and helps to remove denominational jealousies. It is a step in providing fewer and better churches in over-churched communities.

The property is usually sold to the church which remains "for one dollar and other valuable considerations." The unused properties may be moved over on the lot with the other church and used for Christian education. It is usually stipulated in the deed that it cannot be sold to a competing sect nor used for secular purposes without changing its ecclesiastical appearance.

CHAPTER X

THE MUTUAL EXCHANGE OF CHURCHES AND FIELDS

Definition

A mutual exchange is where the same two denominations are competing in two different fields, and one denomination withdraws from one field, leaving all property and members, as far as possible, to the other denomination, with the understanding that the denomination that stayed in the first field would similarly withdraw from a second field.

Delayed Exchanges

The exchanges might be made at the same time, or the second withdrawal might be made later. In cases where the exchange is ready in the first field and not yet ready in the second field, the first withdrawal should be made and the churches united there without delay.

The denomination which gained in the first field, and thus obligates itself to withdraw from a second field later, should register its agreement in one of three ways.

(a) The supervising official (District Superintendent, Synodical Executive, State Secretary, or Bishop) of the denomination which obligates itself to withdraw from a second field later should send a letter stating this fact to the supervising official of the other denomination. Such a letter is as binding as a contract.

(b) Or, the supervising official may deposit such a statement of obligation with the State Council of Churches.

(c) Or, the withdrawing denomination may make out the deed to the denomination that is to take over the united work in the first field, and put this deed in escrow until such a time as the other exchange is made.

Equity Minimized

The matter of equity in the exchange should not be stressed; that is, whether a denomination receives an equal number of members or an equal amount of

property. The important question is the strengthening of the work of the Kingdom, not the strengthening of one or the other denomination. In the name of the larger need and of the universal Church of Christ, we should minimize exactly balanced equity.

Transfer Officials As Well As Members

Where one denomination withdraws from a field and its members transfer to the denomination that remains and operates the united church, an entirely new set of officers should be elected which would comprise the officers of both churches.

As far as possible, all the officers of the withdrawing church should be elected or appointed officers in the new united church. A local group of members who give up their old denomination and become members of the new united church should be treated generously when the officers of the new united church are selected.

Some Members May Not Be Ready to Transfer

The ideal situation would be for all members of the withdrawing church to transfer their membership and support at once to the united church. In individual cases, where this does not seem possible, two alternatives are suggested:

- (a) Become affiliated members of the united church in their own community, but transfer their letter to a church in some other community of their own denomination.
- (b) Support the current expense budget of the united church in their own community, but designate that their benevolence gifts be sent to their original denomination.

Help Is Needed In Making Exchanges

The Comity Committee of the State Council of Churches is the natural group to help arrange mutual exchanges. In some states, this is done simply by the help of the two denominational supervisors involved.

The laymen of the churches can ask their administrators at any time to help arrange exchanges.

The exchange of fields needs the help of the denominational supervisors. Some supervisors make public announcement that they are willing and ready to help any local community where the churches are competitive to bring about a mutual exchange of parishes. Annual Conferences, Presbyteries, and State Conventions could help by making similar announcements. This would remove from many laymen the suspicion that their denomination wants them to continue the competitive struggle in their community. It would also keep many laymen from the conclusion that the only way they can have a united church in a local community is by having it nondenominational.

The method of arranging a mutual exchange of fields must be friendly,

democratic and Christian. When this arrangement is being made in two fields simultaneously it is desirable to bring together committees representing all groups in the four churches concerned to discuss the matter before any definite steps are planned. Time must be given between meetings to allow all members and the constituency in each of the four churches to discuss the matter thoroughly. The denominational administrators or State Council representatives can recommend procedure, but the laymen in the churches are the ones to decide the question.

The mutual exchange of fields removes competition, provides a more effective use of property and personnel, conserves ministerial leadership, and transforms the church from a divisive force in the community to a united and more effective agency in Christianizing all of life. Each community, instead of having a divided religious life, has one set of buildings to heat and keep in repair, one pastor to support, and one united religious program.

CHAPTER XI

THE FEDERATED CHURCH

Definition

Two or more local churches meeting as one congregation and maintaining one united program of worship, evangelism, education and service, under a united ministerial leadership, but continuing their separate denominational connections, is a federated church.

The federated church is a plan that seeks to provide a more efficient avenue for cooperation and at the same time allows the people to retain their denominational identity. It provides an organization whereby two or more denominations can work together toward a new sense of Christian love and brotherhood. It gives the church a more effective use of personnel, property and funds. With the general shortage of ministers, federation makes it possible to conserve leadership. It transforms the church from a divisive force in the community to a uniting power, enabling the church to join other organizations in building a Christian way of life. It is an advance step of ecumenicity on the grass-roots level. It is not the ultimate step of local church cooperation. It looks forward to more definite forms of church cooperation later. The federated church develops techniques in cooperation that should lead toward organic union of the Protestant denominations.

Membership

The membership and denominational connections of all the people in the federated church remain unchanged; that is, they continue their denominational relationships as before federation.

Finances

The spirit of unity in a federated church is increased if there is one budget for the entire united congregation and one every-member canvass. All contributions for pastoral support and other local expenses should go to the budget of the federated church. All contributions for benevolences may be designated by the use of envelopes to the giver's own denomination.

In a study made by the writer of 185 federated churches, the benevolences were handled as shown in the table below.

HOW BENEVOLENCES ARE HANDLED IN 185 FEDERATED CHURCHES

Divided equally among the denominations -----	47%
Divided according to the individual pledges -----	27%
Divided proportionately according to denominational membership --	22%
Given to independent projects by vote of the congregation -----	3%
All given to one denomination -----	1%

Total -----100%

In this same study, it was learned that giving increased after the federation. This is shown in the following table.

PRESENT GIVING COMPARED TO GIVING BEFORE THE UNION

	<i>Number of Cases</i>		
	<i>Larger</i>	<i>Smaller</i>	<i>Same</i>
Total budget -----	109	20	23
Contributions per member -----	93	13	28

Dr. Mark Rich, Director for Town and Country Work of the Northern Baptist Convention made a study of the missionary giving of Baptists in federated churches (1941-1942) and compared the amount to Baptist Associations selected at random. The comparisons are shown in the table below.

PER CAPITA GIFTS TO THE UNIFIED MISSIONARY BUDGET OF THE NORTHERN BAPTIST CONVENTION

Baptists in 113 federated churches -----	\$2.76
Northern Association, North Dakota -----	3.07
Cheyenne Association, North Dakota -----	1.15
Broad Run Association, West Virginia -----	1.77
Rensselaerville Association, New York -----	2.14

From the above table it is evident that Baptist units in federated churches in 21 states reporting are maintaining relations with the denomination.

Denominational overhead expenses (Conference claimants, Presbytery assessments and State Convention dues) should be included in the local congregational budget or current expenses.

Supervision

Federated churches, with many new adjustments to make, need more supervision than the average church. Unfortunately, when churches federate, the denomi-

national supervisors of both churches are apt to stay away from the federation. They seem to feel that courtesy requires this absent treatment. They do not want to give the impression of trying to supervise the church of another denomination.

The better method would be for them to agree upon some plan whereby the needed supervision would be given. This should be active help, as each problem arises, with regular quarterly visits to the church.

There are several reasons why federated churches need the continued supervision of denominational administrators. The need of supervision is illustrated in all social institutions.

City schools have supervising principals. County schools have county superintendents. Some states have helping teachers. The value of supervision is clearly recognized in our school system. Factories, mines, mills and all industrial plants have foremen. Business concerns would soon go into bankruptcy without efficient supervision.

Denominations that have had a steady growth over a period of years recognize the value of supervision. Those which were organized with a congregational form of government are now increasing their supervision.

The Church Property

The spirit of unity may be increased if the use, control and ownership of all church properties is unified.

Every social organization, such as the church, has its share of conflict within its membership. Property was the main cause for irritation in the 185 federated churches studied by the writer.

One reason for this was that in 84 percent of these cases, the two churches were holding their property separately. It should be deeded to a joint board of trustees and be held and managed by one group instead of two.

When buildings are held separately, they keep alive old loyalties. We need to develop a new unified loyalty after federation.

In many cases where church buildings are old, it is better to dispose of them and build a new jointly-owned modern church plant.

Where there are two parsonages, one should be sold and the money used for the new church building.

Federation A Step Toward Complete Union

When two churches in a community federate, it is a first step in union. A good federation may desire to become one church after a trial period of about five years. On the other hand, if they continue a federation indefinitely, without a process of growing together, they are simply freezing their divisions. It is better for them to restudy their situation about every five years to see how much closer their union may become. In case they decide to become one denomination there are at least two methods or procedures. They may all decide to go into one

of their respective denominations. If they agree upon one of the denominations present, half or more of them will already be familiar with its polity. This is better than all needing to learn new denominational practices. Besides, the denominations present have invested much in buildings and leadership in this community. It seems hardly fair to ignore this and join some outside denomination which has given nothing to the community in the past.

Another way for a federated church to become one denomination is by a mutual exchange of fields. They ordinarily send such a request for an exchange to the State Council of Churches. Two fields are selected in which the same two denominations are represented in federations. The members are asked to become one denomination in one field and to join the second denomination in the other field.

The advantages of becoming one denomination are that they will secure their ministerial leadership from one denominational source. They will also have one source of church school literature, one plan of missionary education, one method of denominational supervision, one property plan, and one of everything else. They will have grown together.

CHAPTER XII

TRENDS IN CHURCH COOPERATION

Two parallel movements of church cooperation are in progress at the present time, one is from the bottom up, the other is from the top down. The first is cooperation on the local level or as it is sometimes called cooperation "at the grass roots." This we have tried to describe in the preceding pages.

Along with this type of cooperative action in a local parish, there are local, state and national councils of churches for the purpose of stimulating and guiding these local cooperative and union projects.

There are over 600 city, county and state councils of churches. There are also national councils, such as the Home Missions Council, the Federal Council of Churches, the International Council of Religious Education, the Foreign Missions Conference,—altogether eight such national interdenominational agencies. These agencies are in the process of becoming one "National Council of the Churches of Christ in the United States of America."

These state and national councils are federations. They promote mutual fellowship channels and they administer those tasks assigned to them by the denominational bodies. One of the most hopeful signs pointing to organic church union is the increasing number of tasks or corporate functions assigned to these state and national councils.

The first of these corporate functions is in the field of Religious Education. The preparation, printing and distribution of church school literature and the promotion of week-day religious education are both rapidly being assigned by

denominational bodies to these state and national councils. This trend will no doubt increase, giving us better work for less cost.

Church Extension is also becoming an interdenominational task. The three Pacific Coast States had a net gain in population from 1940 to 1946 of nearly three million people. In these same states, where the population has grown the fastest, Church Extension has been developed almost entirely upon a cooperative basis of assigning or allocating fields to one denomination. We may look forward to the time when all Church Extension work will be assigned to these federated councils for development and administration. This will save many millions of dollars which otherwise might be spent on building new churches in competitive fields.

In regard to these new buildings, architectural service is already being provided on a large interdenominational scale. As this is being written this interdenominational Bureau of Church Architecture reports that there are now projected new structures which will call for an outlay of \$600,000,000.

During the months following the recent World War, the relief and reconstruction program of the various denominations was largely developed on an interdenominational basis.

The world missionary task in this and other countries is increasingly becoming interdenominational. The communions have delegated a number of corporate functions with executive power to the Home Missions Council. These include work with migrants, new government settlements, religious instruction in government Indian schools, the development of ten new centers or schools for the training of Negro rural pastors as well as in-service training for the Negro ministry in rural areas.

There has been a rapid growth in organic union among the younger churches on the mission field. In no less than 22 foreign countries or mission fields the Protestant Churches have united. The Christian colleges and theological seminaries on the mission field are almost entirely interdenominational. The present trend is for the different communions to delegate their World Missionary program to federated councils or interdenominational bodies for administrative purposes.

As the communions delegate more and more of their corporate functions with executive power to federated agencies or councils we will enlarge upon co-operative action from the bottom up or on the grass-roots level.

In addition to a discussion of church cooperation in local communities as described in this bulletin, and the assignment of an increasing number of tasks to state and national councils by the denominational agencies, there is also the cooperative movement which we have referred to as being "from the top down," or organic church unions. There have been 42 significant church unions during the last four decades, an average of one per year. When two denominations come together in one organic union, all competition out in local communities between the two communions is quickly adjusted. Local congregations by the hundreds that have been competing for many years, come together in united churches almost over night when their over-head organizations unite. The table below lists the most important of these organic church unions.

CHURCH UNIONS FROM 1906 to 1948

YEAR	THE NEW UNITED CHURCH	DENOMINATIONS WHICH UNITED
1906	Presbyterian U.S.A.	Cumberland and Presbyterian U.S.A.
1907	Congregational of Canada.	United Brethren & Congregational in Canada.
1907	Presbyterian in Korea.	Presbyterian Missions from Canada, Australia, Presbyterian U.S.A. (North) and U.S. (South).
1907	Japan Methodist	Methodist in Canada, M.E. (North) and M.E., South.
1907	United Methodist in England	Bible Christian, Free, and New Connection.
1908	South India United	Congregational, Presbyterian
1911	Northern Baptists	Free Baptists, Northern Baptists
1912	Holy Catholic in China	Church of England, Church of England in Canada & Protestant Episcopal in U.S.
1917	Evangelical Lutheran	Norwegian, Hauge's Synod, United Norwegian.
1918	United Lutheran in America	General Synod, General Council & United Synod.
1920	Presbyterian U.S.A.	Welsh Calvinistic Methodist & Presbyterian U.S.A.
1922	Evangelical	Evangelical Assoc. and United Evangelical.
1924	Church of Central Africa	Presbyterian of Scotland, United Free of Scotland, & Dutch Reformed of South Africa.
1924	Reformed in U.S.	Hungarian Reformed & Reformed in U.S.
1924	United Church of Northern India	Congregational & Presbyterian.
1924	Congregational	Evangelical Protestant & Congregational.
1925	United Church of Canada	Methodist, Congregational & Presbyterian.
1926	Presbyterian Church of the Gold Coast	Basel Missionary Society & Church of Scotland Missions.
1927	Church of Christ in China	Made up from 16 denominations.
1929	Church of Scotland	United Free & Church of Scotland.
1929	United Evangelical Church of the Philippines	Congregational, Presbyterian, & United Brethren.
1930	American Lutheran	Evangelical Lutheran Synods of Ohio, Iowa, Buffalo & other States.
1930	Korean Methodist	Methodist Episcopal & Methodist Episcopal South.
1930	Methodist Church of Mexico.	Methodist Episcopal & Methodist Episcopal South.
1931	Congregational-Christian	Congregational & Christian.
1931	Methodist Church of South Africa	Wesleyan of So. Africa, Transvaal & Swaziland Dist. of Wesleyans of England, & Primitive Methodist.
1931	United Evangelical Church of Puerto Rico	United Brethren, Christian & Congregational.
1931	Ewe Presbyterian in West Africa.	Church of Scotland, Breman Mission, and Paris Evangelical Missionary Society.

1932	Methodist Church in England.	Wesleyan Methodists, Primitive Methodists, & United Methodists.
1934	Church of Christ in Siam	Baptist and Presbyterian.
1934	Evangelical and Reformed.	Evangelical Synod of N. America & Reformed in the U.S.
1936	Evangelical Church in Guatemala.	Presbyterian & Central American Mission.
1938	Reformed Church of France.	Methodist, Reformed, Reformed Evangelical, & Free Evangelical.
1938	United Church of Northern India.	Evangelical - Reformed & United Church of Northern India.
1939	Methodist	Methodist Protestant, Methodist Episcopal, & Methodist Episcopal, South.
1941	Church of Christ in Japan.	All Protestants in Japan.
1941	Methodist Church in China.	Methodist Protestant, Methodist Episcopal, & Methodist Episcopal South.
1945	Church of Central Africa in Rhodesia.	Congregational, Presbyterian Church of Central Africa, & Union Church of the Copper Belt.
1945	United Church of Northern India	Congregational & United Church of Northern India.
1946	Evangelical United Brethren.	Evangelical & Church of the United Brethren in Christ.
1946	United Methodist Church in Italy.	Wesleyan Methodist of Italy, & Methodist Episcopal of Italy.
1947	Church of South India.	The Anglican Church of India, Burma, and Ceylon, the Methodists, & South India United Church (Presbyterians and Congregationalists). ¹

There is much to encourage us these days in the realm of cooperation and unity within the Protestant church. The ecumenical spirit is in the air. As Jesus prayed that His disciples might be one, so we pray for the oneness of His Church on earth today.

¹ Sweet, W.W., *The Story of Religion in America*, pp. 595-596.

Van Dusen, Henry P., *World Christianity, Yesterday, Today and Tomorrow*, pp. 266-280.

APPENDIX

COMITY PROCEDURES OF THE SOUTHERN CALIFORNIA COUNCIL OF PROTESTANT CHURCHES

Comity is considered to be the Master Plan and process for cooperative distribution of churches, with special consideration for inadequate churching or overchurching of an area whether rural or urban within this Department.

RULES OF PROCEDURE

1. Any denomination represented in the Department proposing to start new work shall present a request in writing at any regular meeting of the New Work Committee of the Department, before any decisive action shall have been taken looking toward the establishment of work, such as organizing a group, renting a meeting place, purchasing property, or conducting a survey, and shall await the action of the Department before proceeding. An option on property shall not be considered an infringement on this rule providing that such option shall not be considered as giving a prior claim to favorable action. Any requests to relocate a work already started in a new location more than one-quarter mile from its present site shall be processed in the same manner as new work.
2. The final site of new work shall not be more than one-quarter mile from the focal point granted in the allocation.
3. All applications shall be listed and described in the minutes of the Department, copies of which shall be mailed within ten days to all members.
4. Any member wishing to object to the grant of an allocation shall state his objection in writing to the chairman of the New Work Committee before the ensuing regular meeting of the Committee.
5. All applications made in accordance with the rules of the New Work Committee shall be referred automatically to the New Work Committee, which shall make careful investigation. In case of objection, the protestants shall be granted a hearing.
6. The New Work Committee shall report all actions and recommendations to the Department. One month must elapse between the date of the request and its approval.
7. As a general guide there shall be a one-mile radius between a new allocation and established churches, but such factors as density of population, prevalence of sufficient number of people of other denominational background and interests, population center and natural boundaries shall be given serious consideration where this rule is considered inadequate. Where approval is given for more than one church near a center of population the New Work Committee shall negotiate their separation by as much distance as is possible in view of the above factors and any others that should be taken into consideration. Admittance of more than one church within the one mile radius carries with its allocation the responsibility for cooperative relations by which community needs will be met jointly and the impression of rivalry and competition eliminated.
8. Under conditions of average urban population density, an area shall be considered adequately churched which has one church for 1,500 available population. In rural communities because of distance the norm shall be one church to 1,000 available population. Cases of isolated Protestant minorities, and groupings around language and racial interests will be considered on the basis of their special needs.
9. A denomination granted an allocation will be expected to minister to the entire community in spiritual matters. The fact of denominational constituency in a given allocated area will not in itself be sufficient grounds for the granting of an allocation to another denomination in that area.
10. Denominations granted an allocation are privileged to announce, "This Church

Is Established By Authorization Of The Southern California Council Of Protestant Churches." Such churches shall be regarded as Community Churches, but are requested to use the name of the denomination as part of the corporate name of the organization.

11. If at any time in the judgement of any member of the Department a denomination to which an allocation has been made is not adequately meeting the need, the entire matter may be called up for review.

12. The New Work Committee shall review each allocation one year after it was granted. Upon showing of definite progress renewal shall be granted.

* * * * *

CONSTITUTION AND BY-LAWS OF THE MOUNT DESERT LARGER PARISH, MAINE

Believing that friendly cooperation in religious and social welfare work tends to avoid duplication and unnecessary waste, that it helps to develop community life and a spirit of good fellowship, and that it makes possible a program of Christian activities so comprehensive as to be of vital importance to the kingdom of God, we, the undersigned, do hereby pledge our loyal support to the following constitution:

1. NAME—This organization shall be known as the Mount Desert Larger Parish.

2. OBJECT—Its object shall be to promote the social, moral, and religious welfare of the district by uniting in one organization the various activities of the Otter Creek Congregational Church, the Seal Harbor Union Congregational Church, the Northeast Harbor Federated Church, representing the Northeast Harbor Baptist Church and the Congregational Church Society, the Northeast Harbor Union Church Association, the Somesville Meeting House Society, the Town Hill Church Federation and the Salisbury Cove Eden Baptist Church and such other Churches, religious bodies and social welfare agencies as may be admitted, from time to time by vote of the Council.

3. MEMBERSHIP—All persons holding membership in the affiliated churches of the district are automatically members of this organization. All others accustomed to spend at least two months of the year in residence in the district and who contribute annually to the work are likewise members of the Parish. (These are summer resort communities.)

4. COUNCIL—The Council shall consist of representatives chosen as follows: Two from each of the affiliated churches, each church voting separately for its own representatives.

Six from the membership of the Parish, to be chosen by a majority vote of the church representatives on the Council.

All staff workers ex-officio, but with no power to vote on questions pertaining to their employment or salary.

Members of the Council shall hold office for two years, except that in the beginning year, each church shall elect one representative to serve for only one year, and these shall choose three from the membership of the Parish to serve for only one year.

No Council member may be elected to serve more than two consecutive terms except the chairman and treasurer who may be elected to the Council in addition to the numbers previously provided for in these By-Laws.

The Council shall be the executive body of the organization with power to engage the staff workers, appoint committees, raise and provide for such activities as will most effectually carry out the purpose of the Mount Desert Larger Parish.

It shall have as its officers, a chairman, who will act as the official head of the Larger Parish, a vice chairman, a secretary and a treasurer whose duties shall be those usually pertaining to the offices.

The Council shall hold monthly meetings, keep an accurate account of its proceedings, and shall present an annual statement to the Parish, giving a full report of each year's work.

5. STAFF WORKERS—It shall be the aim of the Parish to maintain a multiple ministry consisting of two or more co-pastors, a director of religious education and other workers that the Council may add from time to time. The Council shall designate one of the above

staff members as Director of the Staff. The Staff shall departmentalize its work to cover the following activities: preaching and public worship, pastoral service, a program of religious education as developed through the church schools, Bible classes and kindred organizations; missionary education and a program that will develop the recreational side of community life through entertainments, social gatherings and various kinds of outdoor and indoor activities.

6. MEETINGS—There shall be an annual meeting of the Larger Parish held on or near the first of August, at which time the Council shall make its report, discuss plans for the ensuing year, and transact other business of a general character.

New Members of the Council shall take office at the September meeting of the Council, at which time there shall be the annual election of the Councillors-at-large and the officers.

7. AMENDMENT—This constitution may be altered or amended at any meeting of the Council by a two-thirds vote of the members present, providing due notice in writing of the proposed alteration or amendment shall have been sent to each member not less than two weeks in advance.

8. RATIFICATION—All constitutional changes become effective upon ratification by the several churches of the Parish.

* * * * *

A SUGGESTED CONSTITUTION FOR A LARGER PARISH

From the 35 Larger Parishes studied by the writer, a constitution was written which includes the main items needed to carry on such an organization. It is given here with the hope that it may be useful to groups of churches, pastors, or denominational leaders wishing to organize a Larger Parish.

THE CONSTITUTION OF THE LARGER PARISH

Article I. NAME. The name of this organization shall be the _____ Larger Parish.

Article II. PURPOSE. The purpose of this Larger Parish is to minister to all the people within its area by a program of activities that can best be carried on by the cooperation of several churches.

Article III. MEMBERSHIP.

Section 1. Any Church within the area may become a member of the Larger Parish when it desires, by showing a willingness to do its part in all the undertakings of the parish and upon adoption of the constitution and election of representatives to the council.

Section 2. Any church may withdraw from the parish if the Council has been given notice of said intention three months beforehand.

Section 3. All persons who are members of the cooperating churches also become members of the Larger Parish.

Article IV. THE LARGER PARISH COUNCIL.

Section 1. The Larger Parish Council shall be the governing body of the Larger Parish.

Section 2. The council shall be composed of four representatives from each church: the Sunday School Superintendent, a young person to represent the youth, a member of the governing body of the church, and a woman to represent the women's organizations. Any other person who is a member of one of the churches may attend the meetings.

Section 3. The officers of the council shall be president, vice president, secretary and treasurer.

Section 4. The council shall meet every three months. One of these meetings each year shall be for the election of officers and the consideration of finances.

Section 5. All members of the staff shall be ex-officio members of the council and may attend all meetings, and may be elected to office.

Section 6. The council shall plan the program and activities for the Parish.

Article V. THE STAFF.

Section 1. The staff shall be composed of the pastors of each of the cooperating churches, the denominational supervisors of each, the directors of religious education, the music director and summer workers.

Section 2. There shall be a chairman and secretary elected by the staff. The chairman shall preside or appoint someone to preside at all staff meetings. The secretary shall keep a record of all meetings.

Section 3. It shall be the work of the staff to cooperate with the council in carrying out the activities and program decided upon by the council. Each member of the staff may be assigned to various committees to help guide the activities.

Article VI. FINANCE.

Section 1. Each church shall continue its local and denominational obligations as before it became a member of the Larger Parish.

Section 2. Each church is responsible to the Larger Parish only for amounts that have been pledged by the church. But each church shall be expected to share its part of the financial affairs of the parish.

Section 3. All money for the Larger Parish shall be paid to the treasurer, who shall pay all bills upon the vote of the council.

Article VII. DENOMINATIONAL RELATIONS.

Section 1. The program of the Larger Parish shall not interfere with the denominational practice or program of any of the cooperating churches.

Section 2. Interdenominational fellowship shall be one of the goals of the Larger Parish.

Article VIII. RELATION TO OTHER ORGANIZATIONS.

Section 1. The Larger Parish shall cooperate wherever possible with all the organizations that make for community improvement.

Section 2. Special emphasis shall be placed on the importance of cooperation with the schools within the parish.

Article IX. AMENDMENTS. Amendments to this constitution shall be presented to the staff and then presented to the council. If 2/3 of the members present at the council meeting vote for the amendment it shall become effective immediately.

* * * * *

FEDERATED CHURCH BY-LAWS CARRINGTON, NORTH DAKOTA

ARTICLE I. The name of this Church shall be the Federated Church of Carrington, N. D.

ARTICLE II. Object. The object of this Church shall be to bind together followers of Jesus Christ in the worship of God.

ARTICLE III. Policy. The government of this Church is vested in its members, who exercise the right of control in all its affairs, subject in legal matters to the Articles of Incorporation granted it by the Secretary of State of North Dakota.

ARTICLE IV. Doctrine. This Church recognizes the Bible as the sufficient rule of Faith and Practice, and the doctrine as set out in the manual of the Congregational and Christian Churches, and/or the Discipline of the Methodist Church.

ARTICLE V. Membership. The members of this Church shall be persons who have been properly received into the Congregational Church, the Methodist Church or any other protestant evangelical church.

A person may cease to be a member of said Church either by:

1. Voluntary withdrawal, or
2. By letter of transfer; or
3. By expulsion upon a three-fourths vote of the entire membership of the Federated Board.

ARTICLE VI. Services and Meetings. The services and meetings of the Church shall be as follows:

1. Worship.

Sub-head A. Services of worship shall be held at stated hours each Sunday, except when temporarily suspended by vote of the Church.

Sub-head B. The Sacraments. The Sacraments shall be celebrated at such times as the Church shall determine. The form to be used shall be either that of the Manual of the Congregational and Christian Churches or the Discipline of the Methodist Church, at the option of the person receiving the sacrament, or the parents or guardian of said person.

Sub-head C. Other services for worship, inspiration, prayer and study, may be held as determined by the Church.

2. Business Meetings.

A. Annual Meeting. The annual meeting shall be held at such time and place as may be designated by the Official Board of the Church, to hear the yearly reports of the officers, organizations and departments, to elect officers, Stewards, Deacons and Trustees, transact business, adopt the annual budget, and set up plans for the New Year.

B. Any other meetings may be called by the Official Board upon one week's notice from the pulpit.

C. Rules and Regulations. *Notice.* Notice for the annual meeting shall be given in accordance with the requirements of the State law. *Quorum.* A quorum shall consist of twenty-five voting members. *Voting.* Elections shall be by ballot, except as otherwise provided in the by-laws. Unless otherwise required, a majority vote is decisive; all members of the Church are entitled to vote, and all non-members of legal age who contribute regularly to the support of the Church may vote upon all financial matters. *Official Year.* The official year of the Church shall begin on the first of the month following the annual meeting, and all officers, boards and committees shall assume their duties at that time and continue in office until their successors are elected and qualified. *Chairman.* The pastor of the Church shall ordinarily be the chairman of business meetings. *Reports.* All officers, boards, committees and departments shall report at the annual meeting and at such other times as may be requested by the Church. *Education.* The Church shall conduct a church school and young people's society. These bodies shall be self-governing and self-supporting, but shall be under the jurisdiction and control of the Official Board of the Federated Church. Special organizations or groups may be formed with the consent of the Official Board.

ARTICLE VII. Officers. The officers of the Church shall be the following:

1. Pastor. The Pastor shall be called for an indefinite time by a two-thirds vote of the Church, and his duties shall be such as ordinarily are common to a pastor. Upon ninety days notice in writing the pastorate may be terminated either by the pastor himself or by action of the Official Board.

2. Other Officers. Other officers shall consist of the President of the Official Board, secretary, financial secretary, treasurer, and such other officers as may be decided upon by the Official Board. The duties of such officers shall be such as are common to such officers.

ARTICLE VIII. Official Board. The Official Board shall consist of the Board of Stewards and Deacons and Board of Trustees.

1. Board of Stewards and Deacons. The Board of Stewards and Deacons shall consist of ten members, five to be selected from members of the Congregational Church and five to be selected from members of the Methodist Church.

2. The Board of Trustees shall consist of ten members, five to be selected from the Congregational Church and five to be selected from the Methodist Church. The Pastor shall be ex-officio chairman of all Boards, except upon a two-thirds vote of the members of each respective Board it is determined that he not so act.

3. Duties of Boards. The duties of the Board of Stewards and Deacons and Board of Trustees shall be to act as a unit, except in cases of specific need, when they shall act separately.

4. Specific Duties.

A. Stewards and Deacons. The Board of Stewards and Deacons shall care for the spiritual interests of the Church.

B. Trustees. The Board of Trustees shall be the custodians of the Church property, and director of finances.

ARTICLE IX. Parenthood. The Federated Church of Carrington shall maintain membership in the Congregational and Christian State Conference of North Dakota, and in the Methodist Conference of the State of North Dakota.

The Federated Church of Carrington agrees to assume its proportionate share of apportion givings and benevolence giving to the State Conference of the Congregational Church of North Dakota, and to the State Conference of the Methodist Church of North Dakota.

The final arbiter of the Federated Church of Carrington, North Dakota, shall be the Manual of the Congregational and Christian Churches and the Discipline of the Methodist Church.

ARTICLE X. Finances. The Official Board shall have power to borrow money for and on behalf of the Federated Church, and all evidences of indebtedness shall be signed by the President and the Secretary of the Board.

All property shall be held in the name of the Federated Church of Carrington, North Dakota, and any and all instruments affecting real estate shall be executed upon order of a two-thirds vote of the Official Board, and signed by the President and Secretary of said Official Board.

ARTICLE XI. Committees. The Official Board shall be and is hereby empowered to form such committees as it shall deem necessary for the proper conduct of the affairs of the Church, and to name the personnel thereof.

ARTICLE XII. Amendments. These By-Laws may be amended upon three-fourths favorable vote of the Official Board, and upon approval of such action by the membership of the Federated Church, after one week's notice from the pulpit of said Church.

* * * * *

ARTICLES OF AGREEMENT FOR

THE FIRST FEDERATED CHURCH OF SPENCERVILLE, OHIO

I—NAME. The Christian Church and St. John's Reformed Church, of Spencerville, Ohio, are hereby united and constitute themselves the FIRST FEDERATED CHURCH of Spencerville, Ohio.

II—WORSHIP. The two congregations agree to work and worship as one church; THE FEDERATED CHURCH having full liberty to choose such forms and usages from each Directory as it deems fit.

III—GOVERNMENT.

1—Each congregation shall retain its present identity and organization and shall support its own Denominational Missionary and benevolent interests.

2—Government of the FIRST FEDERATED CHURCH shall be vested in an Official Board, consisting of the Spiritual Council and the Executive Committee; the Pastor, a member ex-officio, acting as chairman.

3—The Spiritual Council shall be a body of eight members, four to be chosen from each congregation, whose duties shall be to direct, in conjunction with the Pastor, all spiritual affairs of the FEDERATED CHURCH.

4—The Executive Committee shall be a body of eight members, four to be chosen from each congregation, whose duties shall be the care of all church property and the direction of all temporal affairs of THE FIRST FEDERATED CHURCH.

5—The Sunday Schools, Women's and Men's Societies, Christian Endeavors, and other auxiliaries, shall be correlated and, as far as feasible, they shall be united, and shall be under the general supervision of the Official Board of THE FIRST FEDERATED CHURCH.

IV—CHURCH PROPERTY. The church properties shall be used and kept in repair according to the plans to be suggested by the Executive Committee and agreed upon by THE FEDERATED CHURCH.

No alterations to either of the properties shall be made except by and with the consent of the congregation owning said property.

The present Christian Church Building shall be the principal place of worship and services.

V—MEMBERSHIP. The members of each church shall be enrolled as members of the FIRST FEDERATED CHURCH OF SPENCERVILLE, OHIO.

Members hereafter added shall be given choice of Denominational affiliation and shall be received according to the regular usages of the respective co-operating churches.

VI—CHURCH AFFAIRS.

1—The Official Board shall take the initiative to engage and maintain a resident Pastor, who, when elected, shall be in good and regular standing in one of the denominations in this federation; and shall receive a two-thirds vote of all members present at a meeting properly announced and regularly called, for his election.

2—The first pastor shall be the present pastor of the St. John's Reformed Church. Succeeding pastors shall rotate between the denominations of this federation. The pastoral relationship may be terminated on three months notice, either by the pastor or the FEDERATED CHURCH, unless a shorter time is agreed upon by both parties.

3—Any minister accepting a call to serve the FIRST FEDERATED CHURCH of Spencerville shall administer the Sacraments and direct the affairs of the Federated Church in an impartial and unbiased manner.

VII—MEETINGS.

1—The Official Board shall meet monthly.

2—Regular Quarterly business meetings of the FIRST FEDERATED CHURCH shall be held under the direction of the Official Board.

3—The annual business meeting and election of officers shall be held during the first full week in January.

4—At all meetings of the FIRST FEDERATED CHURCH fifteen (15) members shall constitute a quorum.

Nine (9) shall constitute a quorum of the Official Board.

5—The Church Year shall begin January 1st.

VIII—AMENDMENTS. Amendments to these Articles of Agreement may be made at any meeting of the FIRST FEDERATED CHURCH by a two-thirds vote of the members present, provided notice of the proposed amendment be given in the call, subject to ratification by each of the constituent churches.

IX—OPTION. This Federated Relationship may be continued after the two-year period if a two-thirds favorable vote be given by each congregation.

A PETITION TO UNIFY ALL CHURCH PROPERTY
UNDER ONE BOARD OF TRUSTEES FOR
THE FEDERATED CHURCH OF STUART, NEBRASKA

To Superintendent Harold Sandall, Bishop William C. Martin, Moderator Hal F. Schenk, and Synod Executive Glen L. Rice; and to the Nebraska Methodist Conference, and the Presbytery of Niobrara, Presbyterian Church, U. S. A.:

The following statement and petition, having been fully considered and approved by the Federated Board and the pastor of the Stuart Federated Church, and by the Trustees of both the Stuart Methodist and Stuart Presbyterian Churches, who comprise the two constituent denominations in the local federation, is hereby transmitted for the consideration and appropriate action of such officials and bodies as may properly receive it.

STATEMENT OF SITUATION AND PROPOSED PROGRAM

For the past eleven years the federation of Presbyterian and Methodist Churches in Stuart has operated with sufficient harmony and effectiveness to warrant the perpetuation and further development of the work of the Methodist and Presbyterian Churches under the local plan of federation. It is deemed that the joint use of the properties of the two churches, which are maintained by the separate congregations, is not conducive to the best spiritual progress of the fellowship and work of the church. The seasonal alternation in the use of the two church buildings, neither of which is adequate for the entire need, is additionally disruptive to the routine and worship habits of the congregation, and is both confusing and unattractive to the non-church-attending population, thus hindering potential growth. During the years of federation, the continued normal depreciation of both antiquated church buildings has become an increasing burden to the respective congregations.

It is deemed that a program, having as its goal the erection of one new and adequate church building, to house the continued Presbyterian-Methodist federated work, is preferable, more practical, and wiser economy, than to attempt to repair and remodel satisfactorily both or either of the existing structures. It is felt that the united efforts of the congregation and friends of the church in the erection and furnishing of a jointly owned building would eliminate much of the competitive loyalties within the congregation, made necessary for the upkeep of the dual properties under the existing system.

Inasmuch as the Articles of Federation, under which the Stuart church operates, do not provide for the instigation nor implementation of such a program of desirable expansion and development, it is proposed to incorporate the Stuart Federated Church as a permanent, non-profit institution, in order that it may own, buy or sell, and improve real estate, and execute liens upon the same for the purpose of financing the building program; all of the foregoing for the continuance and growth of the joint programs of the Presbyterian and Methodist denominations. In this proposed incorporation the Articles of Federation, together with their amendments, as originally approved by the Nebraska Methodist Conference and the Presbytery of Niobrara, will be included *in toto* in the by-laws of the corporation.

PETITION

The Federated Board and pastor of the Stuart Federated Church, Stuart, Nebraska, the Board of Trustees of the Stuart Methodist Church, and the Board of Trustees of the Stuart Presbyterian Church, hereby petition the appropriate officials and bodies of the two interested denominations to:

First: Approve this statement of appraisal of the Situation and proposed program, and

Second: Facilitate the consummation of this proposed program, and

Third: Upon the incorporation of the Stuart Federated Church, as above outlined to accomplish the transfer of legal title to all the separate Stuart Church properties to said Corporation, which through its by-laws shall place them in the hands of a Board of Trustees, composed of three Methodists and three Presbyterians, with the provision in the deeds that in the event of dissolution or abandonment of the Stuart Federated Church, title to the real properties will revert to the joint ownership of the Nebraska Methodist Conference and of the Presbytery of Niobrara, Presbyterian Church in the United States of America, each to have an undivided half interest; with further provision being made that in the event of such dissolution or abandonment, any monies in the treasury, the disposition of which has not been otherwise specified by the donor, shall be placed in the joint trust of the Presbytery of Niobrara and the Nebraska Methodist Conference for use in the Christian program in Stuart, Nebraska.

Approved by the following Boards, November 9, 1947

The Federated Board

Bd. of Presby. Trustees

Bd. of Meth. Trustees

Memorials and Recommendations to the General Conference of 1948

From the National Methodist Rural Life Conference

Held at Lincoln, Nebraska, July 29-31, 1947

AFFILIATED MEMBERSHIP IN THE CHURCH

We respectfully memorialize the General Conference to amend Paragraph 125 by adding the words "or members of other evangelical churches" in line 1 after the word "church." This paragraph as amended would read as follows:

Par. 125. "Members of our church, or members of other evangelical churches, residing elsewhere for an extended period may upon application be enrolled as affiliated members of the Methodist church located in the vicinity of their temporary residence . . ."

CHURCH AND COMMUNITY COOPERATION

We respectfully memorialize the General Conference to add to Part II a chapter to be known as Chapter VIIIa, with the following paragraphs, under the heading *Church and Community Cooperation*:

Par. 225. "Recognizing the importance of community life as an integrating factor, the church should work with this in mind, with the pastor serving the community as well as his congregation.

"The strong shall bear the burdens of the weak." The strong central church and adjacent rural areas shall work together in meeting the needs of the area.

This gives a reasonable basis for circuit, parish plan or group ministry based on scriptural responsibility and Methodist traditions.

Par. 226. "An effective denominational church in every rural community is our primary objective. Federated, community, consolidated or union churches afford expedient temporary service as acceptable alternates in some fields but should obtain denominational entity as soon as possible. Mutual exchange, denominational withdrawal and multiple membership are among the methods found helpful. Denominational over-lapping and excessive competition in over-churched areas should be adjusted."

"We support a plan of allocation in new fields of work to obviate the need for each church to feel it must establish a project to take care of its own constituency, naming the State Council of Churches, wherever possible, as the agency through which such allocation agreed upon can be consummated."

DISPOSITION OF CHURCH PROPERTY

We respectfully memorialize the General Conference to add two new sections and paragraphs to the Discipline, Ch. XI, Sec. I, to follow the present Par. 255, as follows:

Par. 255.1. "With the consent of the presiding bishop, and of a majority of the district superintendents, and of the District Board of Church Location, and at the request of the Quarterly Conference, or of a meeting of the membership of the church, where required by State law, and in accordance with said law, the Annual Conference may vote to instruct the Board of Trustees of a local church to deed church property to a federated church."

Par. 255.2. "With the consent of the presiding bishop and of a majority of the district superintendents, and of the District Board of Church Location, and at the request of the Quarterly Conference, or of a meeting of the membership of the church, where required by State law, and in accordance with said law, the Annual Conference may vote to instruct the Board of Trustees of a local church to deed church property to another evangelical denomination under an allocation, exchange of property, or comity agreement, provided such agreement has been made in writing and signed and approved by the duly qualified and authorized representatives of the evangelical denomination to which the deed is made."

REQUEST FOR ALLOCATION

No.

Denomination..... Date

Name of Community Request for:

Feeder Sunday School.....

Church.....

Name of County or.....

Focal Point Type of Work:.....

Boundaries: North..... English Speaking.....

South..... Mexican.....

East..... Negro.....

West..... Other.....

Estimated Population..... Area..... District.....

List Other Churches within $\frac{1}{2}$ mile in Cities; 3 miles in Rural Areas.....

Signed..... Date..... Address..... Phone.....

DEPARTMENT ACTION

Referred to New Work Committee..... Date.....

With following recommendations:.....

FINAL ACTION

Date..... Approval..... Disapproval..... Withdrawn.....

Denominational Report On Progress

DEPARTMENT OF CHURCH PLANNING AND STRATEGY OF THE
WASHINGTON STATE COUNCIL OF CHURCHES AND CHRISTIAN EDUCATION.
WORKING AGREEMENTS, POLICIES AND PROCEDURES

Organization

1. This Department shall be composed of official representatives from each of the denominations which are members of the Washington Council of Churches, and whose executives (without binding their respective denominations) subscribe to these agreements.
2. Each cooperating denomination shall be represented by the chief Administrative Officer or his proxy.

Working Agreement

1. An allocation shall involve the following:
 - (1) The assignment of responsibility for an adequate religious ministry to a specified population group within a specified geographical area.
 - (2) Approval of a definitely delimited area, within the territory allocated, within which property may be purchased and a church building erected, without the necessity of further consultation with the Comity Committee.
 - (3) The assurance of the Comity Committee that no other denomination shall be given permission to undertake new work in the area allocated as long as the denomination receiving the allocation is performing reasonably well its assigned responsibility or until population growth or change justifies a re-study of the local religious needs.
2. By common agreement of all cooperating denominations, no new church is to be located or any church relocated or abandoned without first filing such intentions and securing endorsement of the same from the Department of Church Planning and Strategy of the STATE COUNCIL OF CHURCHES.
3. Before recommendations of any assignment of responsibility or allocation of territory are made, surveys of the field shall be made to discover the religious needs. In most cases this will involve a house-to-house visitation. In many cases it will also involve a comprehensive study of the possibilities of growth, future environment, etc. The final recommendations for action shall be determined in light of the results of these findings, and as a result of consultations and unified judgments and ability of the church, denomination, or agency to adequately provide services, personnel, and equipment for the area, provided, however, that due consideration has been given to churches in member denominations within the territory or contiguous thereto.
4. Consideration shall be given the small denominations in the assignment of responsibility and allocation of territory.
5. The assignment of responsibility or the allocation of territory may be made as follows:
 - a. To a denomination to enter a field and share with other churches already present to meet more adequately the religious needs, because additional religious facilities are needed in the light of increased population.
 - b. To a denomination to enter a new area in which only one organized group is required to meet the religious needs. Such denomination shall agree to minister to all Protestants in a manner similar to the way Protestant chaplains ministered to all denominations in the armed forces. This arrangement shall be known as a Community Denominational Church. Such work shall be under the joint supervision of the State Council of Churches and the denomination involved.
7. It is understood that when a denomination shall be given an assignment of responsibility or allocation of territory there shall be a written agreement upon the nature of the responsibility to be assumed by the assigned denomination including:
 - a. Definition of territory.
 - b. Nature of responsibility.
 - c. Time in which the responsibility shall be put into operation.And such written agreement shall be filed in the office of the State Council of Churches, the local Council, and the office of the denomination involved.
11. The Department of Church Planning and Strategy of the WASHINGTON COUNCIL OF CHURCHES shall as a whole, or through sub-committees, begin an ongoing study of each county in the State and recommend how unreached areas can better be served. These recommendations shall be filed with the secretary of this department and with the General Secretary of the WASHINGTON COUNCIL OF CHURCHES.

CHURCH UNION IN INDIA

ALICE P. VAN DOREN—INDIA

At the time when the Christian Church throughout the world is alive to the need for a unity more comprehensive than any yet achieved, recent developments in India cannot fail to be of interest.

It has been left to South India to achieve the first organic union between churches of the Episcopal and free-church tradition, for the first time in history uniting the Catholic and evangelical heritage, and thus opening a way for world-wide reunion. This effort is based upon unity, not uniformity. Neither side absorbs the other or is itself absorbed. As has been truly said, "no conscience is violated nor principle flouted. All bring their treasures of faith and worship into the common whole." The three uniting bodies are the Anglican Church (Episcopal) of India, Burma and Ceylon; the British Methodist Church of India; and the South India United Church, which is already a union of Presbyterian, Reformed, and Congregational bodies. One million Christians are included in the new Church.

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